The Christian Century

PUBLISHED WEEKLY

An Ambassador at the Vatican?
Pros and Cons on the President's Nomination

Why Did He Do It?
An Editorial

A Negro Missionary in China
By Darius L. Swann

November Survey of Books
By Eight Reviewers

NOVEMBER 7, 1951

In This Issue

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Coming Events

Nov. 1-30. "Come to Church" Month (Religion in American Life).
Nov. 11. Men and Missions Sunday (Laymen's Missionary Movement).
Nov. 11. National Canvass Loyalty Sunday.
Nov. 11. Chicago Sunday Evening Club; Albert Joseph McCartney, speaker.
Nov. 11. Ford Hall Forum, Boston; Robert A. Vogeler, speaker.
Nov. 11-16. National Council of Churches Central Department of Broadcasting and Films Religious Television Workshop, Syracuse, N. Y.
Nov. 11-17. American Education Week.
Nov. 11-17. Y.M.C.A., Y.W.C.A. Week of Prayer and World Fellowship.
Nov. 13. Chicago Institute for Religious and Social Studies; theme: "Religion in Education in America"; James M. O'Neill, Ralph Simon, Ross Snyder, speakers.
Nov. 13. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; Ben Zion Bokser, Herbert W. Schneider, Harlow Shapley, speakers.
Nov. 13-16. Canadian Council of Churches 8th Annual Meeting, Montreal.
Nov. 18. Thanksgiving Sunday.
Nov. 18. Chicago Sunday Evening Club; Edwin T. Dahlberg, speaker.
Nov. 18. Ford Hall Forum, Boston; Charles P. Taft, speaker.
Nov. 19. Church Architecture Conference, Los Angeles.
Nov. 20. Chicago Institute for Religious and Social Studies; theme: "Religion in Education in America"; Arthur J. Lelyveld, David J. Maitland, John J. Meng, speakers.
Nov. 20. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; Ben Zion Bokser, Chester I. Barnard, Paul Weiss, speakers.
Nov. 22. Thanksgiving Day.
Nov. 22-Dec. 25. Worldwide Bible Reading Observance.
Nov. 25. Stewardship Day.
Nov. 25. Chicago Sunday Evening Club; Melvin E. Hammerberg, speaker.
Nov. 25. Ford Hall Forum, Boston; Marguerite Higgins, speaker.
Nov. 26. N.C.C. General Cabinet Meeting, New York.
Nov. 27. N.C.C. Division of Christian Life and Work Executive Board Meeting, Atlanta.
Nov. 27-29. Southeastern Interchurch Convocation, Atlanta.
Nov. 27. Chicago Institute for Religious and Social Studies; theme: "Religion in Education in America"; Conrad J. I. Bergendoff, Thomas B. Neill, Leo Shapiro, speakers.
Nov. 27. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; Ben Zion Bokser, R. Bruce Raup, Harry Emerson Fosdick, speakers.
Nov. 29-Dec. 1. N.C.C. Joint Department of Stewardship, Buck Hill Falls, Pa.
Dec. 9. Universal Bible Sunday.

(Announcements will be printed in this calendar as received, but must reach the editoial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

West China during the Japanese occupation and of moving it back again later. He is now teaching at the College of the Bible, Lexington, Ky.

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

WINSTON CHURCHILL has achieved his heart's desire by returning to 10 Downing Street. The bitterness he felt at his rejection in the hour of victory in 1945, so clearly reflected in the acid words with which he closed his first volume of war memoirs, had never ceased to rankle. Perhaps this victory over Mr. Attlee will help to assuage that memory. If it does, Americans will be glad, for they like Mr. Churchill and, after the gallant part he has played, wouldn't care to see him end his career a disgruntled old man. But Mr. Churchill's victory is not without its thorns. During the war, when it was suggested the time was ripe to free India, he magisterially replied that he "had not become the king's first minister to preside over the dissolution of the British empire." He now resumes the seals of office with that dissolution well advanced. Can he stop its further progress, or reverse the tide? He inherits, likewise, a domestic choice between cutting down Britain's outlays for arms or for social services, and adding to the austerities which have driven the English living standard lower and lower. He must wrestle with what, from this distance, look like insoluble problems, aware that he has a dangerously scanty margin in Parliament, that in the election the popular vote went against his party and that it was the dying Liberals rather than a reviving Conservative party who turned Labor out of office. Yet Mr. Churchill at 77 tackles his task with the confidence which has always been his. "There lies before us a difficult time, a hard time," he told his followers in the hour of victory. "I have no hesitation in saying that I have seen worse and had to face worse. But I do not doubt we shall come through." Undoubtedly it was for that spirit, rather than for any party program, that many Britishers voted.

Mr. Churchill Again Prime Minister

Britain's Government Put to New Test

SOME AMERICANS have expressed envy at the working of Britain's election system. When a government decides the time has come to appeal for another mandate, Parliament can be dissolved, the parties make their campaigns, the votes are cast and the people's verdict rendered, all within five weeks. As compared with the American way, the saving of money and of wear and tear on the national morale is impressive. But the British system may not show up so well during the life of the Parliament which opened yesterday. After the 1950 election the Labor party found itself with so precarious a hold on the Commons that it could carry on the government for only 16 months. It put through only one piece of important legislation—the nationalization of the steel and iron industry which Mr. Churchill is pledged to undo—and conducted its foreign policy always looking apprehensively over its shoulder at the threatening Tories. As one result, bitter quarrels disrupted its ranks. Now the Conservatives take over with almost as narrow a margin in Parliament. Britain has gone back to the two-party system, but with its people so evenly divided that the shift of a few thousand votes would throw the popular mandate the other way. If, as predicted, Mr. Churchill elects to pad his majority in the House by restoring the university seats, he will thereby expose his party to a renewed Labor charge of being the party of privilege. The situation in the new Parliament, in fact, is made to order for Aneurin Bevan, who was re-elected by an increased majority and all his rebel followers with him. With Parliament almost on dead center, Bevan can claim that the only way to break the virtual deadlock is for Labor to push a program of all-out socialism and unhesitatingly call for butter ahead of guns. This would blast Parliament out of its stalemate all right, but whether the result would be more legislative efficiency than the United States sees in its Congress may be doubted. It might be only another general election before England had rested up from this one.

$4 Billion U.M.T. Plan Submitted

AFTER Congress had gone home President Truman's five-man commission submitted its plan for universal military training. The plan calls for induction of all physically and mentally fit 18-year-olds in a special training corps—which the commission would rename the National Security Training Corps—where they would be put through six months of "basic and technical training" planned to give "a realistic knowledge of military organization and military life." Half these inductees would be trained for the army, 28 per cent for the navy and marine corps, and 22 per cent for the airforce. At the end of the six months' UMT, these boys would automatically be passed along into the reserve forces. There they would serve for seven and a half years. The commission states that "there should be virtually no deferments." Apparently, there are to be no provisions for conscientious objectors, except prison terms. The cost of the program is estimated at $4,187,983,600 for the first year and $2,-

158,746,200 in subsequent years. In behalf of the commission's report it can at least be said that here at last is a UMT program, official and precise, sufficiently detailed so that the country and Congress can get a clear idea as to what is proposed. Heretofore supporters of UMT have shied away from specifics. Now the plan is out in the open where all its parts can be subjected to scrutiny. After we have received the full text of the commission's report—it fills a book of 110 pages—and have had time to give it careful study, we shall deal with this UMT proposal at length. Meanwhile, let the nation note that, despite all the talk about "UMT isn't the army," this plan makes it an automatic means of entry into the army. And let it also note that the commission admits this plan cannot be put into effect while the world situation remains what it now is, but that it calls for enactment now in order to have this UMT in legal being on a stand-by basis. In other words, the Pentagon, which knows that the nation probably wouldn't support a permanent and universal draft in peacetime, sees this period when there's a hot war in Asia and a cold war in Europe as its chance to push UMT through, though it acknowledges that it has no use for it now.

The Sudan Rejects Egypt's Plans

KING FAROUK should not feel too hurt that the Sudanese have rejected Nahas Pasha's plan to make him king of the Sudan as well as of Egypt. If he knows his history Farouk will remember that Sudanese opposition to control by Egypt is as ancient as it is unyielding. It antedates by many centuries Egyptian opposition to British control. Historically, it is a dispute over the control of the sources of the Nile. Sudanese reject the idea that a racially and culturally different people should rule them simply because the Nile's upper waters flow through their territory. The Egyptians, on the other hand, feel that they must control the whole of the Nile if they are to remain economically viable and politically independent. Not without reason they point out that an unfriendly regime in the Sudan could construct dams and otherwise "bleed" the Nile to such an extent that Egyptian agriculture would be ruined. They fear that the present plea of the Sudanese to the United Nations to take control until they can decide for themselves what their future government is to be is simply a dodge to get Egypt out and allow the British to obtain sole control over the area that has been jointly controlled since 1899. Except for northern townsmen and a scattered following of the Ashigga (pro-Egyptian, anti-British) party in other sections of the country, most Sudanese would probably prefer British rule to Egyptian, if there has to be a choice. Britain would certainly like to stay in the Sudan. It is a part of the empire's new African lifeline, more important now that joint control of the Suez Canal is challenged than ever before. Efforts are being made to get American support for the British if and when the U. N. takes up the Sudan question. We hope our government will take its stand on the principle that the primary consideration is neither the best interests of Egypt nor of Britain but of the people of the Sudan. There can be little question that under the Anglo-Egyptian condominium the Sudan has as yet failed to develop to the place that it is ready for self-government. Perhaps what is needed is a U. N. trusteeship administered by some neutral country or combination of countries, such as Switzerland or the Scandinavian states.

Federal Grand Jury Gets Cicero Case

THE BLOT on the American system of justice resulting from the previous inept and biased handling of the Cicero case may now be well on its way to being removed. The indictment handed down by the Cook county grand jury charging five persons with conspiracy in connection with the race riots of last July has been quashed. At the same time a Federal grand jury has been impaneled to determine whether civil rights were violated in the disturbances growing out of the attempt of Harvey Clark, a Negro bus driver, to move into an apartment in an all-white community in Cicero. After an investigation at which almost 100 witnesses were heard, the Cook county grand jury indicted the Cicero chief of police for malfeasance in office and then proceeded to indict for conspiracy to incite riot and devalue property the woman who had sold the property, the building agent, the attorney for the purchaser, the attorney who represented Mr. Clark, and a man who was arrested a month later and charged with distributing communist literature. In dismissing these indictments the presiding judge declared there was "no sufficient charge of conspiracy to injure property" and that it seemed "contradictory that unknown persons can suffer financial loss." The prosecution of the case before the federal grand jury is in the hands of a capable lawyer, Leo F. Tierney, known for his record as a "trust-buster." We hope that the new jury will reinstate the public faith in the courts which was badly shaken by the Cook county grand jury's action, properly characterized by Senator Paul H. Douglas as "a denial of every principle of American decency."

Republicans Beginning to Repudiate McCarthy

RESPONSIBLE Republican leaders show signs of wishing to rid their party of the incubus of Senator McCarthy before next year's campaign opens. For a while it looked at though the demonstrated ability of McCarthy demagoguery to pull votes from the more thoughtless and emotionally unstable portion of the public might tempt the Republicans into the fatal mistake of letting the senator from Wisconsin pick their issues for them. But on October 22 Senator Taft told a news conference in Des Moines that McCarthy "overstates his own case," and referred to his attempts to smear General Marshall and Dr. Jessup as Communist sympathizers as illustrations. And the very next day Senator Duff told the annual *Herald-Tribune* forum in New York that public officials who make reckless and unprovable charges against other government servants or who give the country a false picture of critical situations are doing "the greatest possible disservice." Duff's attack on McCarthy was almost as significant as Taft's, since the Pennsylvania senator is

a leader in the drive to nominate General Eisenhower as the Republican candidate for president. Both Taft and Duff were cautious in their repudiation. Taft said only that "there are certain points" on which he couldn't agree with McCarthy. Duff refrained from referring to McCarthy by name. Both the Taft forces and the Eisenhower forces will have to go beyond this to convince many Americans that they will have no part of the sort of politics McCarthy represents. But the effort to clear the Republican party of the McCarthyism taint has started and the nation can hope it will continue. When Senator Benton announced that he would move for McCarthy's expulsion from the Senate, he was warned that to do so would be to commit political suicide. It is likely to turn out to be political sagacity—as well as patriotism—of a high order. In the long run, the American people can be trusted to see through a man like McCarthy, and they will not entrust great responsibilities to those who identify themselves with him. Once upon a time a great American said, "You can fool all of the people some of the time, and some of the people all of the time, but you can't fool all of the people all of the time." We have sufficient confidence in American democracy to believe that is still so.

Solution in Sight In Iran

IF IRANIAN Premier Mohammed Mossadegh had any doubts that his victory over the British is complete, his few days around Washington should have dispelled them. Visiting royalty could not have received more flattering attentions. Perhaps the sensitive Iranian leader will now be willing to help the U. S. find some way to save British face. No one doubts that Mossadegh means what he says when he declares that Britain can have no part in the nationalized Iranian oil industry. It is an open secret that an American oil company has already contracted to take over operations on a cost-plus basis and would have oil flowing in a month if the state department issued passports to its crews. The U. S. is caught squarely on the horns of a dilemma. On the one hand, it wants to do nothing to hurt Britain's economy or to decrease its prestige in the Middle East. On the other, it knows Mossadegh will be able to find nationals from some country to take over operations. If Iran is forced to turn to Russia or a satellite, the oil would be channeled in that direction. If nationals of a neutral, or even a Western, country take over without the needed know-how, the oil supply for western Europe's civilian use and for NATO would be seriously curtailed. Iran's critical financial situation will not long allow the fields to remain idle. Informed sources estimate that if only one-sixth of the oil formerly produced can be sold at the prevailing price, the country will realize greater revenue than under the Anglo-Iranian Company. Washington hopes the British will recognize these facts and agree to allow the American company to operate the industry. It also hopes that Mossadegh will agree to sell the oil at a discount to the British, who have the marketing facilities, the tankers and the customers. Under such an arrangement both sides—and a few Americans—would stand to gain. The Churchill government should recognize this compromise as Britain's last chance to get any profits from Iranian oil. Mossadegh can best capitalize on his victory if he will now refrain from rubbing salt in John Bull's wounds.

Presbyterians Launch Labor Chaplaincy

IN NEW JERSEY the Presbyterian Church, U.S.A., has launched a noteworthy service to industrial labor. Under a nine-man committee, the churches of the state have authorized the establishment of a statewide industrial chaplaincy. In the past year Presbyterian ministers have reached over 5,000 workers through shop meetings, noonday services and visits to homes and hospitals. The new chaplaincy will seek to stimulate the entire Presbyterian Church in carrying out its ministries to industrial labor. We hope it stimulates non-Presbyterian churches also. . . . The board of directors of the American Society of Newspaper Editors has joined the swelling tide of protest against President Truman's censorship order. . . . In Columbus, Georgia, local newsmen were barred from viewing a Fort Benning arms demonstration which was seen by ten foreign newspapermen. Security, no doubt. . . . Tucked away in the huge appropriations made at the last minute by Congress was a neat $100 million of additional funds for Spain. It was placed there by the Senate, probably by Senator McCarran. When the House conferees objected, the money for Spain was made available at the option of the President. The probability is that the President won't like it, but his hand will be forced unless he is fortified by protests against further support of Europe's sickest dictatorship.

Why Did He Do It?

A WEEK has passed since President Truman nominated General Mark W. Clark to be ambassador to the Vatican, and the question most often asked is still, Why did he do it? Protests are mounting in a flood. Mr. Truman told a news conference that there have not been as many as he expected, even though the White House says that on the first three days following the announcement 1,130 telegrams dealing with the nomination were received, of which 965 were opposed. If that is a fair sample of the opinion of the American people, six oppose this involvement with the Vatican to each one in favor. We could fill pages of this paper with the resolutions of protest and the reports of condemnatory sermons that are coming in from all over the country.

I

Perhaps not more Americans are protesting to Mr. Truman because they think it is too late to accomplish anything in that quarter. But they certainly are protesting. It has been a long time since the nation experienced any similar spontaneous outburst of disapproval. If it isn't reaching Mr. Truman, that shows how immured from the actualities he is within the circle that surrounds him in the White House. Before long, however, the fact of a nationwide opposition will become too evident for even

the too-insulated President to mistake what he has done.

No wonder Americans of every party and every church affiliation, or none, ask, Why did he do it? It is now known that he acted without any advance consultation of any consequence in any direction. Rome admitted its astonishment, along with its gratification. The Senate was thunderstruck. A good many Democratic senators from the south who come up for re-election next year—Senator Tom Connolly, chairman of the Foreign Relations Committee, among them—were fit to be tied. Other members of Congress were amazed. The press was caught totally unprepared. What happened, it now seems evident, was that the President reached a snap decision on as controversial an issue as will ever come before him.

The method which the President took adds to the mystery surrounding his act. It would almost seem as though he deliberately made the nomination at a time and in a way to insure maximum resentment and opposition from Congress and from the non-Catholic portion of the American public. He made it at the very time Protestants were to gather in great mass meetings in almost every city to renew their vows of loyalty to the principles of the Reformation. And he made it only six hours before the adjournment of Congress, when there was no chance that it could be considered or acted on.

That meant, to members of Congress, only one thing. The President sent in the nomination without expecting it to be confirmed. From the politicians' standpoint, he was throwing off on Congress the burden of carrying this controversial issue during the time when members of Congress would be at home and forced to face it in the presence of their constituents. In other words, Mr. Truman seemed to the members of Congress to have resorted to a political trick to put them on an exceedingly hot spot. And it was all the members of Congress he was treating in this fashion, not simply the members of the Senate. For the nomination of a general required an act of the House as well as Senate to make that general eligible for an ambassadorship. And it required an act of the House as well as Senate to appropriate the funds for the embassy.

II

Moreover, acting in the way he did, the President went back on assurances he had given Protestant delegations who had discussed the matter with him in a way calculated to stoke their sense of betrayal to white heat. George W. Buckner, Jr., editor of *World Call,* has told the press of the letter received by William B. Lipphard, at a time when he was president of the Associated Church Press (the organization of editors of most Protestant papers), in which Charles G. Ross, then the President's press secretary, assured Dr. Lipphard that the Taylor mission to the Vatican would be allowed to lapse and "that will remain the President's policy and will be strictly adhered to so long as he is in office."

We are in a position to know that Mr. Truman gave even more specific assurances to Protestant delegations which visited him in the White House. If he felt that changed conditions required a withdrawal of his promises, he could have called in Protestant representatives and explained what he was about to do and why. But no. Without a whisper of warning he sprang his nomination on a Protestantism which had thought it could rely on his word.

During the first few days after the nomination was made, while a flabbergasted press was trying to get its bearings, most newspapers not unnaturally advanced a theory that President Truman had used the method of a nomination made while Congress was in the act of adjourning as a means of putting over an interim appointment. The newspapers reasoned in this fashion: The Vatican ambassadorship was bound to be bitterly opposed by Protestants and a lot of other Americans. But if an ambassador were sent to the Vatican on an interim appointment, presented his credentials, was received by the pope and settled into residence there for two months before Congress reassembles, by the time January 8 comes the American public might become accustomed to the situation and the opposition to Senate confirmation would thereby be weakened.

But again, no. This turned out to be no explanation of why the President acted as he did, for General Clark soon made it clear that he wanted no part of an interim appointment—which would cost him his army rank and any hope of one day becoming chief of staff—and the White House then had to announce that no recess appointment was being considered. If it ever had been considered, evidently it was without consultation with General Clark, which would add to the atmosphere of mystery enveloping the whole affair.

III

Then came another development which showed how little consultation there had been between the President and the state department. The press suddenly began to raise questions about the information it had been given from the White House that, when an American ambassador reached the Vatican, the apostolic delegate now in Washington would be elevated to the rank of papal nuncio. Was it true that a papal nuncio, under the usages of diplomacy, automatically ranks as dean of the diplomatic corps in any capital to which he is accredited? As such, would he have precedence in all public affairs over all other diplomats and over all officials of the United States except the President and vice-president?

The British embassy confirmed this, and hinted that this is the reason why Britain—which maintains a minister, not an ambassador, at the Vatican—has never received a nuncio. As this is written the state department is suggesting to the press that the Vatican will be content to let its representative in Washington remain simply an apostolic delegate, but no official assurance to this effect has come from Rome. It is evidently one more aspect of the question of establishing official relations with the pope which Mr. Truman did not bother to explore with the state department before he made his nomination.

The whole picture of this extraordinary episode in American history, as it has cleared up during this week following the first announcement, therefore comes down to this: Nothing was cleared in advance or thought through by the President. He reached a sudden decision and acted on the spur of the moment. Before there could be any adequate consultation, there was the nomination! A policy decision with incalculable consequences had been made and presented to Congress for confirmation. Why

did the President do it? Why did he do it then? Why did he do it in that way?

His own explanation, so far as he has deigned to give an explanation, has been that he wanted to unite the church forces. He must have known, after Bishop Angus Dun of the Episcopal diocese of Washington rebuked him for his vague intimations along those lines to the recent pilgrimage of churchmen to the national capital (see The Christian Century for October 10, page 1148), that Protestants are as far as ever from being ready to "unite" on the pope's unchanging terms. And as for strengthening the front against communism, he must have known—for his own pastor had warned him—that his act in sending an ambassador to the Vatican would divide the country and weaken that front.

IV

The President's own explanation, therefore, will not stand examination. What other explanations occur? As we said last week, the one most widely accepted by the American people seems to be that this was an effort to hold solid the Catholic vote on which the Democratic machines in large cities heavily rely. Along with that we ventured to suggest that Mr. Truman might not have been averse to putting Senator Taft, now campaigning for the Republican presidential nomination, and other Republicans on a spot, and thus to wash out the Vatican issue in advance of next year's election. The President is an adroit politician, and both these explanations will register with a multitude of American politicians.

Another explanation has been offered by Jay G. Hayden, the veteran head of the Washington bureau of the *Detroit News*. "If President Truman had deliberately set out to get even with his detractors in the Senate," he writes, "he scarcely could have done it more effectively" than by his nomination of an ambassador to the Vatican. Mr. Hayden points out that the argument over the appointment will rage during "spring and summer primary campaigns in which senators will be up for renomination." "Senators," he adds, "see this as the sort of issue on which they are likely to make more enemies than friends, whichever side they espouse." And then he winds up his analysis by noting that two of the Catholic senators who will have cause to wish the issue had never been raised are McCarthy of Wisconsin and McCarran of Nevada—the two who had most to do with blocking the President's nomination of Ambassador Jessup.

We confess to a feeling that, in this explanation, Mr. Hayden was, as youngsters say, getting warm. But we are surprised that no attention is being given the effect on Mr. Truman of the interchange between the pope and Congressman Franklin D. Roosevelt, Jr., reported from Rome only one week before the nomination. We commented on that interview two weeks ago. It was widely reported in the New York press, and young Mr. Roosevelt gave it maximum publicity in a broadcast from Rome to his New York city constituents. What it amounted to was assurance given the pope by Mr. Roosevelt that there would ultimately be a U.S. ambassador sent to his court, but that Mr. Truman could not be expected to have nerve enough to make such an appointment before next year's election.

Mr. Truman, along with many other human qualities, has a very low boiling point when he feels his personal interests are involved. Remember what happened to the music critic who dared to criticize his daughter's singing. His friends say he has never felt that he received a proper preparation from his predecessor for the responsibilities which fell on him when he became president. Being thus held up by a younger Roosevelt as a political coward and conniver may have been just too much. The President's effort to bring about this sensational change in the policy of the United States may have been nothing more than his angered reaction to what he considered to be young Roosevelt's slur and challenge.

All such explanations are, of course, speculation. The important fact is not why the President did what he did. The important fact is that he did it. The die has been cast. The nomination of an ambassador from the United States government to the seat of a preferentially treated church has been made. Congress now has it on its hands. It must decide whether this departure from American principles, this infringement on the Constitution, is to go through. And across the nation the opposition swells and swells. As Americans awaken to what is at stake they will, we believe, demand that this attempt to give special official status to one church be halted in its tracks.

VERSE

Life Lease

THE years may threaten or cajole;
The hearth remains her own.
When Beauty settles in a soul
Eviction is unknown.

MARGARET EVELYN SINGLETON.

God

THEY tell me God is Grandeur
Revealed by star and sun:
To me he's God of summertide
With beauty overrun.

They tell me he is Wisdom,
Whose thoughts cannot be told:
To me he speaks, as heart to heart,
In trees and garden gold.

They tell me he is mighty,
A King august and strong:
To me he's tenderness, revealed
Within a bluebird's song.

THOMAS CURTIS CLARK.

Cycles of Dream

THROUGH what cycled wonders we could go,
What citadels of wonder we could fashion,
If within the human heart would grow
Not weeds of hate but flowers of compassion.

LUCIA TRENT.

An Ambassador at the Vatican?

Shall the United States Subvert the Constitutional Principle of Separation of Church and State by Sending an Envoy to the Pope?

PRESIDENT TRUMAN has nominated General Mark W. Clark to be the first United States "Ambassador Extraordinary and Plenipotentiary to the State of Vatican City." By this act he confronts the American people with a momentous decision affecting the constitutional principle of separation of church and state. It is highly important, therefore, that the nation shall give immediate and careful attention to the issues involved in this nomination. The President's appointment of General Clark as U.S. envoy to the pope cannot become effective until it is ratified by the Senate, which will convene again, after its current recess, on January 8, 1952.

Do the American people want this nomination to go into effect? They should not answer until they know what issues are involved. They cannot even discuss the proposal intelligently until these issues have been brought out into the open. The reasons for the embassy so far advanced, by President Truman at the time he made the nomination and by those who have since supported his act, do not bring these vital issues into the open. They deal with marginal aspects of the matter and tend to ignore the central and vital question, which is, Shall such an embassy at the seat of the Roman Catholic Church be established if it violates the principle of separation of church and state as that is embodied in the Constitution of the United States?

I

Let us look first at some of the arguments in favor of sending a U.S. ambassador to the pope. President Truman said that his action was taken in the national interest and for "the purposes of diplomacy and humanitarianism." He also said that diplomatic contact with the Vatican "would assist in coordinating the effort to combat the communist menace." Another argument closely connected with this is that the Vatican is the world's most advantageous "listening post," and that an American ambassador stationed there can obtain information useful to this country in its struggle against worldwide communism which can be obtained nowhere else.

Again, it is contended that since 37 other nations send envoys to the Vatican, the United States should follow their example by doing the same thing. (The point seems to be overlooked that none of these other nations operates under the U.S. Constitution.) Added to this is the argument that the unofficial embassy maintained for ten years at the Vatican, when first President Roosevelt and then President Truman sent Myron C. Taylor there as "personal representative with the rank of ambassador," accomplished so much that now an official, permanent embassy should be established.

Finally, there is the argument employed by Cardinal Spellman, head of the Roman Catholic archdiocese of New York. In the chorus of praise from Catholic sources which greeted the President's act, Cardinal Spellman said: "I am pleased at the action of President Truman in appointing an ambassador to the Holy See. Certainly the United States and the Holy See have identical objectives of peace, and it is most logical therefore that there should be a practical exchange of viewpoints in the search for this peace so devoutly desired by all peoples and especially little peoples." (Note that Cardinal Spellman speaks of the Holy See, not Vatican City.) This is a political argument. The United States and the Vatican, it holds, are two political entities with similar political aims. Since their political aims are the same, they should have formal diplomatic relations.

This, we believe, about sums up the arguments which are being brought forward in support of the Vatican embassy. Perhaps there is one more, namely, that the United States once had regular diplomatic representation at the court of the pope (it ended in 1868) and should have it again. We shall comment on this later, but it is so peripheral to the main issue that it need not be considered with the serious arguments favoring the President's proposal. The serious arguments in favor of sending an ambassador to the pope, it will be seen, boil down to one—it will help this nation fight communism. Will it?

We do not believe that it will. We believe, on the contrary, that it is more likely to weaken the front which this country is trying to build and maintain against communist power and ideas. It has already brought domestic discord, and hence weakness, inside this country. Most of the other arguments used to paint the Vatican embassy as a new source of anticommunist strength also will not bear examination. Take, for instance, the "listening post" argument. Does anyone think that the Vatican will be less opposed to communism if the U.S. does not send an ambassador? Surely not. Then is it being argued that up until now the Vatican has withheld from the United States information it needs to map the struggle against the Kremlin as a means of forcing us to give this special status to the pope?

Neither does the argument based on the Taylor mission stand up under scrutiny. Mr. Taylor acted as the "personal representative" of two presidents in a mission to the pope which lasted for ten years. Two books and a number of White House statements and state department documents have been put out to acquaint the American people with the nature and results of that mission. It may, to be sure, have engaged in secret intrigues through Vatican channels which could not be allowed to see the light. But so far as the public record shows, not one bit of evidence has been offered that Mr. Taylor ever obtained one piece of information or ever rendered one act of humanitarian service which the U.S. ambassador to Italy could not have. If this is not so—and we make this statement after reading what we believe to be all the relevant documents—then

it is incumbent on the President to bring forward proof to the contrary.

Of course, there are other aspects to this "listening post" argument which will occur to any thoughtful American. If there is a kind of intelligence information which this country can get only at the Vatican, yet so important that we are expected to subvert our constitutional principles in order to get it, then other nations can obtain the same sort of supersecret intelligence concerning the United States when the Vatican has regular access to our diplomatic sources. The process is bound to work both ways.

Again, have the newspapers, politicians and Roman Catholic churchmen who have hailed the Vatican embassy nomination stopped to think of the position in which the "listening post" argument leaves the papal church? It places the entire structure of the Roman Catholic Church, from the pope and the hierarchies down to the lowliest parish priest, in the position of maintaining an international spy ring. This is exactly what the Communists allege in their persecutions of the church and their trials of priests in Europe and China. It is no service to the Roman church to have it so considered.

II

But no more space can be given to these flimsy arguments in favor of placing an American ambassador at the Vatican. All of them, as has been said, are marginal. All evade the central issue. That issue, which every American who loves his country and believes in its form of government will want to have answered before he makes up his mind in this great debate which President Truman's act has precipitated, is the issue of constitutionality. Would the appointment of an ambassador to the Vatican be legal under the U.S. Constitution? Would it subvert the fundamental American constitutional principle of separation of church and state?

These are the two questions which lie at the core of this whole matter. Answer these, and the problem raised for patriotic Americans by the nomination of General Clark has been answered. Dodge these, and the fundamental issue is being dodged. To these, however, a third, though somewhat subsidiary, question must be added. It rises out of the fact that a number of Roman Catholics in the United States—headed by the American hierarchy of bishops and by Attorney General J. Howard McGrath—deny that there is any principle of separation of church and state fundamental to the structure of the U.S. government. The third question, therefore, is this: Is there a principle of separation of church and state which can be clearly defined and for which the United States has stood from the start and still stands?

We believe that there is such a principle. We believe that it is embedded in the Constitution. We believe that it is sufficiently clear so that it has controlled the verdicts of the Supreme Court of the United States. We believe that an official embassy to the Vatican would be an infringement of this principle. We therefore believe that the Senate should reject the nomination made by President Truman and that Congress should refuse to appropriate for the expenses of an ambassador to the pope. Here are the grounds on which these beliefs rest.

The Bill of Rights which constitutes the most important part of the U.S. Constitution—so important that ratification of the Constitution could not be secured until the states had been assured that it would be made part of it—is made up of the first ten amendments. The very first clause in the First Amendment reads: "Congress shall make no law respecting an establishment of religion." From the start, this has been interpreted to mean that the Constitution embodies the principle of separation of church and state. For example, President James Madison, who is acknowledged as the "father" of this portion of the Constitution, said that "strongly guarded . . . is the separation between religion and government in the Constitution of the United States."

Until very recently it has been almost universally agreed by Americans that this separation is the intent of the First Amendment. Even Ryan and Boland, in what is still the standard textbook used in most Catholic colleges, *Catholic Principles of Politics* (1940), write: "Our federal and state constitutions forbid the legal establishment of any form of religion, thereby ensuring the separation of church and state." As long ago as 1878 the Supreme Court *unanimously* affirmed that the First Amendment was intended to erect "a wall of separation between church and state" (Reynolds vs. U.S., 98 U.S. 145, 164).

But what does this separation of church and state, as embodied in the First Amendment, mean? Fortunately, in view of the debate now starting, a clear answer has recently been given by the Supreme Court in two historic decisions. The first was Everson vs. Board of Education, the so-called New Jersey bus case, decided in 1947. The second was McCollum vs. Board of Education, the so-called Champaign, Illinois, released time case, decided in 1948. It is worth remembering that at the time the first decision was rendered, by the narrowest possible margin of a 5-to-4 court, because it upheld the right of a New Jersey school board to pay for the bus transportation of children to a Catholic parochial school it was hailed with applause in the Catholic press.

This Catholic applause, apparently, overlooked the definition of the meaning of the First Amendment which the Supreme Court wrote into its decision:

> The "establishment of religion" clause in the First Amendment means at least this: Neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the federal government can, openly or secretly, participate in the affairs of any religious organizations or groups and *vice versa*. In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between church and state."

A year later the Supreme Court's interpretation of the meaning of the First Amendment was attacked in the McCollum case. The whole legal attempt to secure approval of the system of released time for religious education then in effect in Champaign, Illinois, rested on the ability of counsel for the defendants to induce the court to reverse the interpretation laid down in the Everson case. This the court refused to do by a vote of 8-to-1. In

its decision, on the contrary, it quoted and reaffirmed what it had said in the Everson case.

The American citizen has thus been provided, by the Supreme Court, with a yardstick by which to measure the constitutionality of actions of his government relating to religion and churches. Does the proposed action "aid one religion"? Does it "prefer one religion over another"? Does it involve the use of tax funds "to support any religious activities or institutions"? Does it involve the U.S. government "in the affairs of any religious organizations or groups"? Does it open the way for "any religious organizations or groups" to "participate" in the affairs of the U.S. government? If it does any of these things, says the Supreme Court, it is unconstitutional, and it is an infringement on the principle of separation of church and state.

We hold that the establishment of an embassy at the Vatican would do every one of these forbidden things. The case is so clear that in only one instance—the prohibition against the use of tax funds "to support any religious activities or institutions"—does there seem to be any real argument. With regard to that, let the American citizen decide whether the placing of a U.S. ambassador at the court of the pope would help to support the activities and institutions of the Roman Catholic Church. If it would, then the appropriation by Congress of tax money for such an embassy would be unconstitutional.

III

Once the clear-cut nature of this definition of the meaning of the First Amendment began to be understood, Catholic opposition burst forth. The Catholic hierarchy, composed of archbishops and bishops in the United States, announced its intention of using every possible legal means to secure a reversal of the McCollum decision. It has, of course, every right to do this, if it can. A professor of speech at Brooklyn College, New York, James M. O'Neill, published a book, *Religion and Education under the Constitution*. In it he argued that the intention of the First Amendment was not to prohibit the U.S. government from coming to the aid of religions and churches, but simply to prohibit preferential aid—the government doing something to help one church, such as appropriating tax money for parochial schools, which it did not do for all churches.

Mr. O'Neill's argument has been the main reliance of Catholic spokesmen ever since it appeared. It formed the core of the argument which the Supreme Court so decisively rejected in the McCollum case. It has been accepted by a few—a very few—non-Catholic commentators. In a statement issued by the Catholic hierarchy at Washington on November 20, 1948, this argument was advanced in this manner:

> Throughout English and Colonial history "an establishment of religion" meant the setting up by law of an official church which would receive from the government favors not equally accorded to others in the cooperation between government and religion. . . . Under the First Amendment, the federal government could not extend this type of preferential tratment to one religion as against another, nor could it compel or forbid any state to do so.
>
> If this practical policy be described by the loose metaphor "a wall of separation between church and state," that term must be understood in a definite and typically American sense. It would be an utter distortion of American history and law to make that practical policy involve the indifference to religion and the exclusion of cooperation between religion and government implied in the term, "separation of church and state," as it has become the shibboleth of doctrinaire secularism.

For a competent review and refutation of the entire O'Neill thesis, the reader may be referred to an article which appeared in the *University of Chicago Law Review* (Vol. 19, No. 1, Autumn 1951) by Leo Pfeffer, "Church and State: Something Less Than Separation." Mr. Pfeffer, who is associate general counsel of the American Jewish Congress, delivered this as an address before the University of Chicago law school last May. The article, in pamphlet form, may be obtained from the American Jewish Congress, 15 East 84th St., New York 28, N.Y.

In the light of the fact that our final court has already rejected this O'Neill-Catholic hierarchy theory it is not necessary to deal with it here at length. But there is one aspect of the issue raised by this theory which must not be overlooked. Suppose, by some miracle of change in the minds of our Supreme Court justices, or by some political maneuver to pack the court, the court should reverse itself and say the O'Neill-hierarchy interpretation of the meaning of the First Amendment was correct. How much better off, from a constitutional viewpoint, would the proposal for a Vatican embassy be? For the essence of the O'Neill argument is that the First Amendment is a bulwark against government favoritism in dealing with churches, or what the Catholic hierarchy calls giving "preferential treatment" to a church. And a U.S. embassy to the pope would involve the greatest act of preferential treatment for the Roman Catholic Church by the government of the United States—short of making that church the official church of the U.S.A.—of which we can conceive.

IV

Roman Catholics are beginning to see this. Hence, the ground of their attack is shifting. It is shifting to an attack on the whole idea of separation of church and state and a denial that this constitutes any true part of the American heritage or can be given any practical application which will not commit the United States to religious indifferentism and approval and encouragement of secularism. In a speech before the National Catholic Educational Association meeting in Cleveland on March 30 of this year, the attorney general of the United States, J. Howard McGrath, asserted that an amendment intended only to prohibit the setting up of an established church and "a phrase in a letter of Thomas Jefferson" had been twisted into the idea that the Constitution erects "a wall between the church and state which must be kept high and impregnable." Not so, said Mr. McGrath. There must be no wall. "If anything, the state and church must not have any fences [let alone walls] between them."

There will be many patriotic Catholic laymen who have not realized that their church's position has so shifted on this issue since 1928 when Alfred E. Smith, during his campaign for President of the United States, wrote the famous article in the *Atlantic Monthly* in which he affirmed his complete acceptance of the principle of separa-

tion of church and state and insisted that in this he represented the position of American Catholics. Today, as Mr. Pfeffer documents in the article to which we have referred, Catholic spokesmen speak of the principle of separation as a "metaphor," a "figure of speech," a "spurious slogan," a "shibboleth" which has no standing in American law or tradition.

Roman Catholics are understandably embarrassed by this issue. They know perfectly well that their popes are on record as rejecting the principle of separation. It was one of the "errors" which Pius IX picked out in his *Syllabus of Errors* in 1864 (another was the idea of nonsectarian schools) to denounce. Other popes have echoed that denunciation. Ryan and Boland, in *Catholic Principles of Politics,* insist that the Roman Catholic idea of a good state is one in which the papal church is established by law:

> Justice therefore forbids, and reason forbids, the state to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the state, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic states, because the marks of truth are, as it were, engraven upon it.

The Roman Catholic meaning of "that religion which alone is true" needs no explanation.

As to the other aspect of this argument, that any effort to apply the principle of church and state separation will involve abandonment by this government of interest in the concerns served by religion and active support for the spread of secularism, this is a complete *non sequitur.* It certainly was not true for the Founding Fathers who wrote the First Amendment; it is not true today. In practice, what observance of the principle of separation involves, and all it involves, is that there must be no interlocking of the official processes of the U.S. government with the official processes of any church or religion. That has been so often pointed out in the pages of The Christian Century, and its implications made so clear (see for example the series of articles by Charles Clayton Morrison on the McCollum case in the issues for June 8, 15 and 22, 1949, especially the last) that it need not be argued here again at length.

V

One other point remains to be discussed. This is the argument that "Vatican City" is a sovereign state, the pope a sovereign temporal ruler, and that therefore the question of preferential treatment for a church, or of the interlocking of the official apparatus of the U.S. government with that of the Roman church, does not arise. It does arise. If President Truman's nomination of an ambassador is ratified by the Senate, the papal apostolic delegate now stationed in Washington to oversee the operations of the American portions of the Roman Catholic Church will thereupon be transformed into a member of the diplomatic corps accredited to the government of the United States. As such, he will have immediate, official and permanent access to the state department and White House. If that is not interlocking the official processes of this government with those of the papal church, what is it?

Moreover, the claim that Vatican City is a nation, and that an ambassador should be sent to it as, in the past, diplomatic representatives were sent to the Papal States, is casuistry. "Vatican City" is the 108 acres of the Vatican. The Vatican is nothing but the seat of the Roman Catholic Church. Its entire population is engaged in furthering the interests of that church. Its sole interest is the government and enlargement of the Roman Catholic Church. The Papal States, to which this country first sent consuls and later a minister, were a true nation, consisting of most of central Italy. Pius IX lost them to the nationalistic revolution led by Garibaldi when the papal rule grew so insufferable that the Italian people would not put up with it any longer. There were no other American diplomats in Rome when our former legation to the Papal States was located there.

No such situation obtains today. There is an American embassy in Rome, accredited to the Italian government, and fully capable of serving all the legitimate diplomatic interests of the U.S. government in that city. Mr. Taylor's recent unofficial mission to the pope maintained its offices in this U.S. embassy. "Vatican City" is a piece of political subterfuge, invented by Mussolini to save the face of Benedict XV in the negotiations leading up to the Lateran treaty, and now resorted to by the church to get around the intent of the U.S. Constitution and the separation principle of the American government.

However, this is another of the points in the debate over sending an ambassador to the Vatican which the Roman Catholic Church, for its own good, had better not win. For if the pope is to be treated by the U.S. government as the reigning ruler of a foreign state, where does that leave the bishops and archbishops of the Roman Catholic Church in this country? They have all taken oaths to this foreign ruler, in which they have sworn: "I will be faithful and obedient . . . to our Lord the Pope and to his canonically elected successors. . . . I will help them to hold and defend against all the Roman pontificate and the sovereign rights of St. Peter. . . . The rights, honors, privileges and authority of the Roman church of our Lord the Pope, and of his successors as aforesaid, I will take care to preserve, defend, increase and forward."

How are men who have pledged such allegiance to a foreign ruler to be treated except as foreign agents in this country, subject to the registration requirements and penalties of the Foreign Agents act (U.S. Code, 1946 edition, Titles 16 to 26)? And where would this contention that the pope is head of a foreign state leave the American cardinals? They have voted in the election of this foreign ruler, hence would be subject to that loss of U.S. citizenship which is the penalty for voting in a foreign election. They are even in theory candidates for this foreign throne. No, for the protection of its own leaders in this country the Roman church would do well not to press this particular argument.

Reprints of this analysis of the issues involved in the Vatican ambassadorship are available for wide distribution at $3.50 per hundred. Order immediately from The Christian Century, 407 S. Dearborn St., Chicago 5, Ill.

A Negro Missionary in China

By Darius L. Swann

PERHAPS this article should not need to be written at all. It is very late in terms of the events and trends of our times to gain a hearing because one happens to be a Negro, for the implication which some read into this is that the quality of one's experience differs according to one's racial origin. While this is not necessarily true, the fact that I was one of the first of my racial group to serve in the China mission field does make the experiences which I have had of considerable significance. Perhaps the writing of this article will help to move us along to the point where fewer such articles will need to be written because every man's experiences will be judged by no other factor than the intrinsic worth of the experiences themselves.

My going to China carried perhaps a deeper significance than the mere opening of one more door to the participation of the American Negro in the life of the church and the nation. It was, in a sense, our church saying to the peoples of the East that it recognizes the rising tide of independence and that it has no interest in the continuation of Western imperialism and the dominance of the white man in that part of the world. The simple fact of my going could say more eloquently than words that the church recognizes the new place of importance which colored peoples are gaining, and that she has not set herself against it but seeks to understand them.

An Opportunity Denied Whites

Here American Christians of color have a great contribution to make, for we can go and hold conversation with the peoples of the East without patronization and without being hampered by all the complexes of the white man's relationship to Asia. Because there is with us no background as exploiters or imperialists, and because the separation we have suffered in American society has kept us from being identified in the minds of Oriental peoples with American policies and attitudes, we are in a favored position to carry a credible message of the church's sympathy and good will in these tense and explosive areas.

Certainly also implied in my going was the church's awareness of the struggle for the minds and allegiance of Asian peoples, its awareness of the tide of communism which bids fair to flow over all of the East, and its stand on matters of race and color. Not only is Western democracy challenged, but the church even more. Significance and symbolic meaning can therefore be read into the going of a missionary of color into this situation. Perhaps it is too little and too late, but the direction is right. If Christianity has an alternative to communism, it must be expressed in terms of the criticisms which communism levels at the church, in terms of the problems pressing in upon the hearts of men. Surely some of the most urgent are racial antagonisms, attitudes of racial superiority and imperialism.

The church in China today is in a vulnerable position in part because of the nature of its connection with the American church. Had the personnel of the missionary movement in China been less predominantly white American, the Chinese church might be in a stronger position and under less pressure and criticism. Furthermore, the efficacy of the Christian message may be more clearly grasped when seen working through varied human experiences. The fact that a Negro Christian comes speaking of Christ even though he is himself in a social situation of much difficulty may have a more profound influence on people living in the midst of difficulty than all the words of the best religious minds.

The Negro Speaks from Experience

Nowhere in its history has the majority in the American church had an experience comparable to that which the Chinese church has had over the last half-century. But the peculiar experiences which the Negro Christian has had in America, while handicapping him in some ways has, in another sense, better prepared him to speak to the distress of the East than one from any other group in the nation can speak. When he speaks of Christ in relation to suffering, hatred, oppression and need, he can speak out of an abundant experience. In a world where suffering and hardship seem the dominant motif, the Negro Christian may have an outstanding contribution to make to the healing of the nations.

I am not here declaring a Negro messianism; but the idea of making full use of the peculiar talents and experiences of all for the advancement of the gospel and the Kingdom is implied in what the church has already done. It still remains for the church to realize the implications of its action.

In China I had a double adjustment to make. The first was to the all-white missionary community with which I was of necessity closely associated. The second and even greater one was to the Chinese community. I was going out to work among a people with whom my own group had had little or no contact. The wide contrast in background and history is apparent. A great number of Chinese knew nothing of the 15 million Negro Americans. This was evident as I went along the streets. In the early months when I entered the stores and shops, I was usually asked very politely from what land I had come. When I said that I was from America, their faces showed first disbelief and then dawning understanding. "Oh, South America," would come the reply.

Cordial Welcome

At the University of Nanking where I was to teach I found a cordial welcome among both students and teachers. Here they were aware of our problem in America and deeply interested. I shall always remember what happened when I was called upon one day during my first six weeks there to substitute for one of my colleagues in

the foreign languages department. Before I could begin the day's lecture, a student raised his hand and said, "Mr. Swann, please tell us about your people in America." I was surprised but reflected quickly that perhaps this was where we ought to begin, and so I took a part of the class period to tell them. Even as I talked, I was aware of the serious responsibility I bore to speak the truth and yet to be as just and accurate as possible. It is often difficult even for Christians to keep indignation at wrongs from turning to resentment and bitterness. Yet in the simple telling of the story there was an opportunity for constructive witnessing.

The indignation at racial wrongs which some faculty members and students expressed to me privately was justified and often seemed to be poetic justice. There was nevertheless the obligation to embody in my talks with them the answer emptied of bitterness which Negro Christians are trying to make.

There was, for example, the girl, a Christian, whom I had taught as a freshman at the University of Nanking. She had transferred to the government university in Nanking and I had not seen her in a long time. One day, as the students from her school were marching on our campus for a political meeting, she stepped out of her group and spoke to me. She said she wanted to talk to me, so we made an appointment. She came bringing Ilya Ehrenburg's series of articles on America, written after his visit here. Her eyes were wide and there was rising indignation in her voice as she asked, "Is this true?" I took the articles and skimmed through them hurriedly and told her most of it seemed to be fairly accurate, but I asked to be allowed to keep them for a more careful reading. The second reading revealed that much was out of context, and in many cases only part of the story had been told. When the girl came back, I pointed this out to her and gave her my copy of Walter White's autobiography, *Man Called White.*

Chinese View of America

The Chinese are proud of their freedom from racial prejudice. Today, because of the emphasis of government propaganda, there is a new awareness of racial wrongs in America and deep sympathy for colored Americans. One evening as I sat talking with four young Chinese staff members, one of whom had returned from America, the conversation moved around to my experiences in China. Someone wanted to know if I had found any racial prejudice in China. Suddenly someone asked, "Why go back to America? Why don't you stay on here in China?" I was touched by their sincerity and the great challenge before us in the field of missions in America. Chinese indignation at racial attitudes in America is being turned, through skillful propaganda, into hatred. Perhaps the Christian witness and response of colored Americans might have helped to turn that indignation into more constructive channels.

One of my real fears was that the Communists would try to use me in their propaganda against America. I had to be very careful in what I said. Yet I felt it my Christian responsibility to make clear our problem—America's problem — whenever the need arose, both for those of my fellow countrymen who might be complacent about it and for others, American and Chinese, who had an idealized picture of our country. America's internal problem is a part of her problem in every part of the world. I did not wish to give aid and comfort to the cause of bigotry and oppression. Neither did I wish to close the minds and hearts of those I needed to touch by being associated with the shrill, embittered propaganda of the Communists.

Realizing how finely the lines were drawn, I had to try to speak without fear against existing injustice and oppression but at all times with fairness and balance and without bitterness. I was equally opposed to letting myself be used by some few of my countrymen who, when pressed on the subject of the American racial situation, were willing to point to me as proof that the plight of Negroes is not nearly so tragic as pictured or that my being there was indicative of the status which Negroes hold in the national life.

No Special Treatment Given

My fears of being used never materialized. As far as I was aware I received the same treatment as other foreigners. When I wanted to go to Shanghai, I had to go through the procedure of getting a travel permit just like anyone else. When I went outside the city walls to see a chrysanthemum show, I was asked by the police to publish an apology in the newspaper, just as were the four white Americans who had gone out the week before. When a youth delegation from other countries came to Nanking, I tried to go with others from my school to hear the speech of the young American Negro who was in the group, but I was not allowed to. The fact that I was a Negro did not seem to influence officials' attitude toward me.

Beyond considerations of race or nationality, I wished to share with the people among whom I lived and worked. I was deeply impressed with the need, in a land where people are aware of their poverty, for the church to establish a more vital relationship with those of meager means. I felt there was a great need for us to get into the lives of the ordinary people around us and not to be contained in the rather middle-class status which we enjoyed as a part of the university community. Perhaps even here my racial and personal background gave me a natural sympathy with those so lacking in the material things of life.

I was eager to be to my students not just another foreign teacher but a person and a friend. One day a group of my young Chinese friends and I were trying to plan an outing. A certain spot had been suggested. When I reminded them that foreigners were not allowed to go to this place, they remarked, "You know, we forget that you're a foreigner." It was a happy moment for me, for that was the way I wished it to be.

During my last year and a half I had the privilege of sharing with another missionary colleague and three young Chinese staff members at the university in the common life of a household. When after about a year my missionary colleague left and six months later I was preparing to leave, one of the young Chinese expressed the feeling

of us all as he wrote, "It is not an ordinary thing that we have lived here happily as a family for this year and a half." To be able really to share with others is one of the happiest experiences one can have.

Heart-Warming Experiences

It was an experience of the most thrilling kind to be in China through these years and to see this ancient land in the throes of revolution. It was absorbing and exciting to witness the great social experiment of our time being carried out in this country of immense problems and vast possibilities, and especially through these people, mature, gracious and full of the wisdom of living. There was heartbreak too, for I felt involved in the tragedy and suffering that are attending the birth of the new order. It was a privilege to be there with Chinese Christians who are having again to hold to their faith in difficult times. It was rewarding to share the fellowship of a rare group of fine missionary colleagues. All our experiences together drew us into a closer fellowship in whose warmth race and nationality often melted away.

Some days before my departure from Nanking, at a time when most missionaries had come reluctantly to the conclusion that the Chinese church might best be served by our leaving, I spoke at a chapel service at one of our schools. In the semidarkness of the unheated building, on a cold December morning, I talked to a small group of students and Chinese and missionary teachers about the unity of our faith, using a part of the great message of the Epistle to the Ephesians. In our separation this was what we needed and wanted to remember. This was evidently heavy upon the hearts of all, for many stopped to say special words of appreciation.

Perhaps the day will come when we of the West may again share with our Christian friends in China. If so, I am sure that we shall have to be more nearly partners than before. An important part of the sharing will be in their witness to the West. It may well be that when the present crisis is past the churches of China and Korea will have a great deal more to teach us than we have to teach them.

And so I am thankful for the privilege of having gone. Because my experiences have worked out so happily, it will probably be easier for other Christians of color to go out and work in Asia. And thus Christ, speaking through more people and more varied experiences, may be seen by more and more people to be the answer to their needs, and faith and fellowship may be made richer than before.

Goops

EDITOR THE CHRISTIAN CENTURY:

SIR: The gaiety of nations—which has been in very short supply lately—suffered a big subtraction in the death this past summer of Gelett Burgess of blessed memory. His fame did not rest entirely on his immortal lines beginning, "I never saw a purple cow." He served his day in many works of wit and wisdom. But two books of his were not for me, nor for many distracted parents back in the innocent days of the twenties, occasions of merriment, but near-tragedies. They were entitled *Goops and How to be Them, A Manual of Manners for Polite Infants,* and *A Goop Directory for Juvenile Offenders Famous for their Misdemeanors.*

In case you were not afflicted with children back in those days, I can explain that "Goops" were imaginary creatures invented and drawn by Mr. Burgess. They had large round heads like overgrown grapefruit, spindly legs and mean dispositions. They were shown doing all manner of preposterous misdemeanors, short of manslaughter. And each episode was followed with the good advice, "Don't be a Goop."

Well, so far, not so good. The kids ate it up. A bright child can always avoid a moral. I'll bet the Greek kids did that on Aesop. The description of the crimes to be avoided opened up to the children's minds bewildering delights which they had never thought of at all till the moralistic Mr. Burgess came along. I remember one little girl who, after studying Mr. Burgess, had the afternoon of her life throwing an ink bottle at the wall. And a pestiferous boy who re-enacted the drawing of a Goop pulling the tablecloth off the table, with a soul-stirring crash of dishes.

I happened to be thinking of Mr. Burgess and his Goops the other day while I was also looking over a book of so-called popular psychology (which in many cases means charlatan psychology). It was one of the many What's-the-Matter-with-Me books published by the dozen every week. And as I read I made a discovery. I said, "Holy cow! The Goops again!"

The book described all the ills of the mind, soul and disposition so convincingly that the reader would feel coming upon him the symptoms of diseases he never even heard of till he started reading up on how to cure them. He makes the acquaintance of "ambivalence" and is sure he has it, for he has a pain right above the stomach. One chapter asked point blank the terrible question, "Do you have phobias?" I answered back, "I never did have, except for trying to balance my bank book, but since reading your book I have all the 79 phobias you list."

In this psychological age, these "cures" all too often suggest the disease. They are like the old advertisements of quack medicines "Does your back ever get tired after cleaning house? Well, you've got it!" "Are you short of breath after running up two flights of stairs? So? You have heart disease. Only Smith's Stabilizer can save you!"

There are quite a lot of Goops in church these days—good, solid Christian extraverts, all upset by week-by-week prescriptions for psychological and spiritual ills that in their innocence they had never thought of. But when the practitioner in the pulpit bangs away at Twenty-nine Things the Matter with You and How to Cure Them, the symptoms multiply rapidly. I know a man who never really knew what the word "frustrations" meant until he heard five sermons on how to cure them. Now he's completely frustrated.

Yours, SIMEON STYLITES.

NOVEMBER SURVEY OF BOOKS

Akin to Pragmatism

ANDRÉ GIDE. *By Albert J. Guerard. Harvard University Press, $4.00.*

PROF. GUERARD'S rich study of Gide, largely psychological, treats him not only as a case himself but as a "lay psychologist," dealing with the conflict between the conscious and the unconscious life and dramatizing impulses to self-destruction. Gide's achievement as a realistic novelist and as a leader of the revolt against realism in fiction is expertly appraised. Yet he is seen to be more a moralist than a novelist. His role as a disturber is discussed at length and his influence is found to be salutary upon the whole, in getting men to question their institutions and preconceptions. His personal charm and his style are given their due.

It is strange that, with all this book has to say about Gide's impact upon the contemporary outlook, the author shuns any serious consideration of his thought as such. On page 31 there is a lone comment that Gide had "the scientist's skepticism of conclusions." There is no recognition of his deep interest in science, aside from psychology. The point is missed that his optimism, his conception of sincerity and honesty and open-mindedness, were bound up with his appreciation of scientific method as opposed to dogmatism and absolutism. His rejection of Protestantism and refusal of Catholicism are presented as merely negative. He is said to have "settled into a banal religion of emergent evolution." There is no realization here of his earnest questing beyond traditional views to a religious position compatible with modern science and social aspiration, as in the last pages of *Autumn Leaves*. There Gide expresses the hope of controlling the physical world through scientific knowledge and using that knowledge to develop generous virtues. He would identify God with these virtues and with the love radiating from the Gospels. Instead of sharing the literary fear that science and technology would "Americanize" the world by degrading culture, he suggested that the United States with its science would enable humanity to "evolve under a new sky," a sky not without stars (*Journal*, June 23, 1930).

Gide's mature thought about religion is so akin to that of American pragmatism, as in the books of Edward Scribner Ames and in John Dewey's *A Common Faith*, that it seems perverse for Guerard to equate pragmatism with what Gide hated and what any man of good will and good sense would hate. On pages 21, 30, 89, 128, 130, 133, 144, and 235-36, the term "pragmatic" or "pragmatism" is applied to nominal or sterilely conservative Catholicism; to lack of conviction as over against genuine zeal; to pretense and hypocrisy; to "the expedient decision and convenient fiction, the virtuous rationalization of impulses to power and survival, the collective hypnotic illusion."

There is some precedent for this pejorative sense of "pragmatism." But it is surprising that such a knowing book, intended for Americans, written and published at the Harvard of William James and C. I. Lewis, should be so innocent of what pragmatism honorably means today, and of how close it is to the thought of Gide.

VAN METER AMES.

Foundations for Morality

THE CHRISTIAN WAY, A STUDY OF NEW TESTAMENT ETHICS IN RELATION TO PRESENT PROBLEMS. *By Sidney Cave. Philosophical Library, $3.75.*

THE PREVALENCE of relativism and skepticism in ethical theory is becoming more and more a matter of concern to morally serious people. The advanced stage of this in our day is justification enough, no doubt, for beginning a volume, as Principal Cave does, with a realistic presentation of current conditions. However, this needs to be put into historical perspective. Skepticism in morals is as old as the beginnings of systematic Western philosophy. The chief significance of Socrates is to be found in his resistance to the moral skeptics of his day. His defense of man's moral nature is one of the landmarks of Greek philosophy. Man's moral and spiritual life in all times has had its enemies, and no change is likely to occur in the foreseeable future.

However, the seriousness of our modern situation is increased when the church is infected with the poison and when no proposed antidote has anything like universal acceptance. Principal Cave clearly recognizes the gravity of our situation: "Outside the Roman church, there is now no consensus of opinion in regard either to the method or the content of Christian ethics." In *The Christian Way* he endeavors to contribute something toward a solution.

While recognizing the importance of the teachings of Jesus, Dr. Cave nevertheless maintains that the present challenge cannot be met by isolating and systematizing the "teachings." Indeed, he holds that they cannot be systematized. Neither can they be made relevant to our day, because Jesus spoke to his day. "Most of the problems which perplex us find no answer in his teachings," and "what are taken to be his commands are self-contradictory and incapable of fulfillment." Taken in isolation the teachings of Jesus are not even "original." The author does not define the term "original," but he seems to use the word in the absolute sense. Such originality, of course, would have made Jesus unintelligible to the people of his day and of every succeeding day.

What, then, is the way of escape from the "acids of modernity"? We must give up the attempt to isolate the teachings of Jesus and to derive thereby a Christian ethic. His teachings must be seen in relation to the Old Testament teachings and to the other teachings of the New Testament. But even so, this will not total up to a Christian ethic. That much-to-be-desired goal can be reached only by basing the teachings "on the exploration of his mission." "His whole conception of his vocation was related to that great drama of history of which the Old Testament is the record." It is difficult to see how the significance of the Christ's redemptive work could be denied. But if redemption is to be more than a vague mystical experience, it would seem that clear moral teachings are also necessary. Both the life and the teachings of Jesus must commend themselves to man's deepest moral concern and his highest ethical conceptions, else morally serious persons could hardly be expected to follow him. One can but remember how many theories about the work of Christ have been rejected, and largely because they offended man's moral sense.

It is just at this point that this book seems inadequate. While others have sought to reduce Christianity to ethical culture, Cave would deduce Christian ethics from Christian theology. There can be no doubt about the possibility of deducing ethical theory from theological theory, but the moral capacity of man cannot be deduced from anything else. To hold otherwise is to throw the gravest doubt upon the reality of all ethics, both philosophical and Christian. Theology must always commend itself to our moral nature, and it is the moral presuppositions of Christian ethics that Cave inadequately recognizes. While acknowledging that the moral light shines outside the Christian domain, he does not coherently relate philosophical ethics to Christian or theological ethics. Here is an isolation more serious than the one he objects to so strenuously. "The Christian derives his knowledge of the good not from the surmises of the 'practical reason' but from the revelation of God in Jesus Christ. When the sun is shining, we do not need other lights." We may not need other lights, but we do need our eyes—our capacity to see, which means that religion and ethics can never be entirely external and authoritarian.

Cave recognizes the light that shines from man's moral nature, and he recognizes that the New Testament recognizes it. "He it is who lighteneth every man coming into the world." But he does not bring the natural light and the gospel light into coherent relationship. It seems to this reviewer that the logical position to take is that Christian ethics is the fulfillment of what is adumbrated in man's moral nature, just as the Christian religion is the fulfillment of what is adumbrated in man's general religious nature. Unless man's general moral nature can be philosophically validated, the Christian ethic never can be. A moral faith could not be held by an amoral man.

While Principal Cave does not make a

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satisfactory synthesis of Christian and philosophical ethics, he does not leave them entirely unrelated in the field of practical endeavor. Christians and non-Christians can cooperate in the "quest for justice" and can "fight against oppression." This is the conclusion of his excellent study of the concept of "natural law." Forcefully he maintains that Christian ethics is not exclusively individual ethics. He insists that Christians must take their light into the communities of marriage, industry and state.

A significant feature of Principal Cave's book is its severe strictures on the theories of Barth and Brunner at several points; but he has kept the chief point of weakness in their positions, namely, the isolation of Christian ethics from philosophical ethics. What he offers is really a halfway house toward a method that holds high promise of bringing us out of the moral and spiritual chaos of our times.

R. E. GILMORE.

The Empty Life

SWANSON. *By Timothy Pember. Harcourt, $3.00.*

THE SIGNIFICANCE of this fine novel lies in its presentation of personal emptiness. We see it on two vastly different levels of society as they are participated in by one man, Humphrey Swanson. When he came from England to teach in a California university, Humphrey had the quality of self-awareness by which he evaluated experiences to and for himself. But everything was taken by Americans as simply there, without thought of a personal dimension. Humphrey grew to be that sort too. And he got on splendidly: his book of literary studies was brilliant, and he was made a full professor ahead of older men in the department.

This professional progress ends abruptly, however, when Swanson is booked on an absurd sex charge and sentenced to 60 days in the county jail. The moral emptiness of his campus crowd becomes crystal clear. None of his colleagues visits him, and none has the courage to defend him before the university board. Only Margaret Richmond comes around. She is the wife of a compulsively ambitious professor, but her practical Christian upbringing sets her apart from the glib intellectualism and irresponsible pedantry of their associates. Partly because of her, Humphrey sees a kind of justice in his being jailed: "For years, you see, and on that particular morning, I only wanted to be left alone . . . and for two months I got all I asked for. It was a utopia of noninterference."

Without references, Humphrey is unable to find work except hard manual chores. He moves into a propped-up shack far across the city, and here he joins the life of his neighbors, living, like them, mostly for the pleasures of his skin. This is Part Two of the book—the far edge of "town," as Part One is the flimsy edge of "gown." What we have is personal lostness in both circumstances. There is no pleasant ending.

In other words, Mr. Pember has accomplished splendidly what he set out to do. Staying within the limits of his vision, the author has offered no easy verbalism or cooked-up change of circumstance to match the depths of Humphrey's basic need. The vision of this need is set forth with artistic power, and if Mr. Pember (or any other novelist, preacher, or poet) has the saving word to say with similar clarity, let him speak. Millions now living are almost sure to listen. ERNEST L. SNODGRASS.

Creativity and Frailty

EXPLORATIONS IN EASTERN PALESTINE, IV. PART I: TEXT. PART II: POTTERY NOTES AND PLATES. *By Nelson Glueck. Annual of the American Schools of Oriental Research, Vols. XXV-XXVIII for 1945-1949, $12.00.*

THE ASSASSINATION of King Abdullah of the Hashemite Kingdom of Jordan last July 20 brought the thought of the world back to that somewhat remote part of the Near East and to renewed realization of its strategic importance in modern history. The reader of the Bible cannot fail to note its importance in ancient history. From Genesis 50:10 on the land is frequently mentioned under the picturesque and sufficient designation "beyond the Jordan" or "the other side of the Jordan," corresponding to the modern "Transjordan."

The archaeological exploration of Transjordan is one of the notable achievements of the American Schools of Oriental Research. A landmark of earlier work in Palestine was the British undertaking known as the "Survey of Western Palestine," carried out by C. R. Conder, H. H. Kitchener and others between 1865 and 1877. It was with allusion to that work that the complementary American project was called "Explorations in Eastern Palestine." The work of exploration extended over a period from 1932 to 1947, and was conducted by Nelson Glueck, director during many of those years of the American School of Oriental Research in Jerusalem and now president of Hebrew Union College, Cincinnati. In all, Volumes XIV, XV, XVIII-XIX, and XXV-XXVIII of the *Annual of the American Schools of Oriental Research* have been devoted to the publication of the results. Reviewing the difficulties which stood in the way of the work, Dr. Glueck pays high tribute to the Transjordan government for its helpfulness and to the Arabs of the Jordan valley for their "unfailing kindness and extraordinary hospitality."

Over 1,000 ancient sites in Transjordan have been studied, mostly by surface exploration. Compared with an earlier day when only "museum pieces" were of interest to archaeologists and lowly potsherds went unnoticed, it is amazing what can now be learned by those competent in the matter from small bits of broken pottery alone. The finds show the existence of civilization in this area in the Neolithic

(up to 4500 B.C.), Chalcolithic (up to 3200 B.C.) and Bronze (32nd to 13th centuries B.C.) ages. In the middle and late parts of the Bronze Age, between the 20th and 13th centuries B.C., sedentary occupation virtually disappeared in Transjordan. In the early and middle parts (12th to 6th centuries B.C.) of the Iron Age, extensive building took place again. After another decline came the revivals of the Hellenistic-Roman and Byzantine periods; then again a break of 600 years, until about the beginning of the 20th century. The cause of the fluctuations was not in major climatic changes, according to the author, but in the "creativity and frailties of human nature." Which will prevail today—creativity or frailty?

JACK FINEGAN.

Titoism in China?

CHINESE COMMUNISM AND THE RISE OF MAO. *By Benjamin I. Schwartz. Harvard University Press, $4.50.*

ARE THERE any chances of Titoism among Chinese Communists? Dr. Schwartz has made a careful study of the documentary evidence and presents his findings in a delightful and readable form. This book covers the history of the Chinese Communist party from its inception in 1919 to the time when Schwartz thinks Mao Tse-tung was safely in the saddle as leader of that party, 1933. ("Mao" is pronounced "mow," as in hay-mow.) Without using the word "Titoism," Schwartz has laid bare the ideological differences between Mao and other Communist leaders, both in China and in Moscow, which might have formed or still might form the ground for national communism in China. But the evidence also shows that Mao has been very careful to retain the mantle of an orthodox follower of the Marx-Lenin doctrine.

The history shows that Marxism did not interest Chinese intellectual leaders until the Russian revolution succeeded in 1919 and Lenin gave Marxism some relevance to the Chinese situation by his new doctrine of encouraging "backward areas" to revolt against capitalist imperialism. Chinese intellectuals of all ideological persuasions still like to bet on the winning horse. The Leninist theory of imperialism made it necessary for nearly all missionaries to leave China this past year and is the ideological foundation of the Chinese Communist antagonism toward America.

What is the "Maoist strategy" that became the strategy of the Chinese Communist movement in 1933? Schwartz devotes his concluding chapter, "Essential Features of the Maoist Strategy," to setting his findings in a larger perspective, but almost entirely in terms of the relation between the "Maoist strategy" and the "Marxist-Leninist dogma." The new element in the Maoist strategy was using a peasant mass base instead of the proletarian base required by Marx-Leninism. It was Mao's peasant origin and the circumstances confronting the party in China that led him and other Chinese Communist leaders to adopt this strategy. In other words, even basic doctrine can be modified to fit existing circumstances! Lenin did it and, as Schwartz shows, Mao did it.

Although Schwartz thinks that their ideology is "of paramount importance in determining the shape of future objective situations," he admits that the future will also be affected by "the situation in which these leaders are involved" (p. 2). No one can weigh these two factors accurately, but the meaning is that any attempt to predict the future course of events in China purely on the basis of theory or the pattern followed by communism in Europe is inadequate.

Schwartz finds three elements in the Maoist strategy: (1) "a strong mass base" in the Chinese peasantry; (2) "a strong party"; and (3) "the existence of a strong Red army, for, in an environment in which military power was decisive, a Soviet base could survive only by possessing its own military force" (pp. 189-90). Lenin introduced the idea of party leadership of the proletariat, but the degree to which that leadership represents the "strong mass base," among either the proletariat or the peasantry, has varied with changing circumstances. In China, Schwartz thinks, it has really been "an elite of professional revolutionaries which has risen to power by basing itself on the dynamic of peasant discontent" (p. 199).

The element in the program designed to satisfy the "dynamic of peasant discontent" is land reform. But with a continuing heavy military budget, the Peiping government faces the necessity of continuing to give the peasants paper evidence of ownership of the land that they and their ancestors have tilled for generations while collecting more rice for taxes than the landlords formerly collected for rent. Having once aroused the "man with a hoe," can they fail him and continue to receive the privileges of "elite" leaders?

The Red army is a big element in the picture. It was born of necessity, and its growth and importance will make it more difficult for Mao and his colleagues to keep it under civil control. Aside from its fighting ability, the army was the one nationwide organization in which the peasants could participate. Its prestige and success are a large core of the morale of the whole Chinese Communist movement.

Schwartz thinks that, in spite of an important innovation in strategy, the Chinese Communists continue to subscribe to five "core elements of Marxism-Leninism": (1) They believe that they are Marxist-Leninists; (2) they have assimilated the basic "Hegelian-Marxist faith in a redemptive historic process and the Leninist faith that the Communist party is itself the sole agent of historic redemption"; (3) they hold to "the Leninist theory and practice of party organization"; (4) they stand for "totalitarianism," which is "a tendency inherent in the Leninist conception of the party"; and (5) "the Leninist doctrine of imperialism . . . still plays a vital role in

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Chinese communism." Schwartz does not say so, but since the Chinese Communists "took the cities" in 1948-49, they have tried their best to correct their lack of a proletarian base.

This is the most definitive study of the rise of Mao in the English language. The documents basic to it are to be published in a forthcoming volume, *A Documentary History of Chinese Communism,* by Brandt, Fairbank and Schwartz. It is to be hoped that Schwartz will bring the study down to 1951 soon.

LEWIS S. C. SMYTHE.

Christian Japan

THE JAPAN CHRISTIAN YEAR BOOK, VOLUME XI (1950). *Edited by Laton Holmgren. Christian Literature Society and the National Christian Council of Japan. Distributed in the U. S. by Friendship Press, $3.00.*

AFTER a ten-year lapse occasioned by the war, the *Japan Christian Year Book* is again available for those who must gather information about the Christian movement in that land through the English language. The volume gives excellent surveys of political, social and economic conditions as well as religious interests in Japan during and since the war.

Especially valuable articles are those contributed by Charles W. Iglehart and Paul S. Mayer, in which are delineated, first, the effects of increasing military and political dictatorship upon the life of the Japanese church just before and during the war; and second, the painful upward struggle of Protestant Christianity since the end of hostilities. Though, as Dr. Iglehart observes, "there is little evidence to support the view commonly held in the West that the Japanese Christian community suffered from the repressive measures of a hostile government," nevertheless there is a faithful recording in these pages of how politically and morally stultifying a nationalistic and militaristic frenzy becomes if unrestrained.

Carefully recorded also is the story of the establishment of the Nihon Kirisuto Kyodan or united Church of Christ in Japan. Inclusive at first of all but an insignificant fraction of the Protestant forces, this body has now been reduced by approximately 30 per cent through the defection of certain groups which in the West also find it difficult to coordinate their energies even in the face of common foes. With a membership of 121,604, a total of 1,403 churches and 1,933 clergy, the Kyodan is still by far the largest Protestant denomination. The next in size is the Japan Episcopal Church, with 28,240 members and 216 clergy. Only one other Protestant body, the Lutherans, reports as many as 3,500 members. It is noteworthy, however, that whereas in 1940-41 thirty-four Protestant groups merged to form the united church, thirty-six are now listed by the Japanese ministry of education as claiming the status of denominations, many of them quite new and most of them with memberships much less than one thousand.

Reference to the directories at the back of the yearbook discloses that there are again approximately 1,100 Protestant missionaries in Japan. About 400 of these are missionaries of the ten boards related to the united church through the Interboard Committee for Christian Work in Japan. Others are of types and groups which will have little to do with any other Protestant bodies, the number and variety of these sects being far greater than before the war.

The number of foreign workers of the Roman Catholic faith now approximates or exceeds that of all Protestant missionaries, and it is quite clear that through both war and postwar years the Catholics have been making sure and steady progress. It is still true, however, that Protestantism's influence is far greater in social, economic and political as well as in moral affairs. This may be because of the more persuasive character of the evangelical spirit as reflected in Christian literature, the radio and other media of mass education. A glance at the number and variety of books and magazines published since the war by Protestant agencies is most encouraging.

One has the feeling, however, as this book is read, that the Protestant Christian movement in Japan today is too largely a replica of what it was before the war. That may be because the prewar format of the yearbook was too rigidly followed, or it may mean that there has been too little use of the newer techniques of moral and spiritual regeneration. It is the hope of this reviewer that next year's *Japan Christian Year Book,* even though it may be so bound as to match all earlier editions in color and to fit the same shelves, will give less attention to the revival of certain prewar movements for moral reform and more to such important means both of Christian evangelism and of education as the radio, moving pictures and other audiovisual aids, social work, public health programs, economic reform measures, and the many other media through which God is made vital and real in everyday personal and social life in Japan.

THOBURN T. BRUMBAUGH.

Mind and Soul

PASTORAL PSYCHOLOGY: A STUDY IN THE CARE OF SOULS. *By Gote Bergsten. Macmillan, $3.50.*

THE SUBTITLE of Bergsten's book describes it more adequately than the title does. A psychologist would probably not recognize the book as a psychology, even "pastoral," but it does do a needed job in outlining the task of the *care* of souls. Even at this point, however, the promise in the publisher's blurb on the jacket is hardly borne out: "Unlike most books dealing with psychology and pastoral work, this work is not concerned solely with the application of psychotherapeutic principles to the work of the minister. It is dominated by the need for pastoral care which the normal member of the church needs." The effort was, apparently, to meet two major needs which many of us have

long been asking to have met: the need for integrating psychological insight into the pastoral function in a way which would be natural to the ministry and not something borrowed from another field, and the need for a pastoral psychology concerned with the normal individual rather than with the mentally ill.

Insofar as he has attempted the first Bergsten has done an excellent and pioneering job. Most ministers will read this with a feeling of confidence, for here is a guide who speaks their language and leads them step by step into unfamiliar territory in such a way that they do not lose their orientation. It is pastoral theology at its best—enlightened by the author's experiences as chaplain of a mental institution and as superintendent for the Institute for Psychology and Spiritual Counsel of the St. Luke's Foundation in Stockholm. This is not simply a rehash of psychotherapeutic theory watered down for the minister, but a definite reinterpretation in the light of Christian doctrine and tradition.

The first chapter gives a review of the history of the Christian concern for the care of souls which is a significant contribution in itself. This should be developed and documented in greater detail. In chapter 4 the author suggests the word "confidant" to "denote those who are the recipients of spiritual treatment"—a term far superior to "client" or "patient" or even "parishioner."

Part II concentrates on the confessional and should be a helpful interpretation for the parish minister. It is unfortunate, however, that the treatment could not have been more detailed and documented. One of the major weaknesses of the book is the lack of documentation, particularly for the American reader. The author quotes from European authors and gives his sources, but there is apparently a wealth of information behind his presentation which is unfamiliar to American readers.

Part III concerns itself with the psychology of unbelief and is rather surprising in its lack of the usual effort to justify a religious "instinct" or "sense." The author speaks of the "source of religious need" as lying in a religious "tendency" which is something of an "affect-system"—a pattern of several feelings which "become linked together in a single complex emotional tone or attitude that governs our thinking and feeling about certain ideas and experiences, all of which are colored by this affective disposition." Yet, in spite of this very "psychological" interpretation, he later tends to treat disbelief as an abnormal phenomenon resulting from distortion of an innate tendency. In other words, he does not always live up to his own definition of his subject.

From the psychologist's standpoint there are two rather marked weaknesses in the work. One is the tendency to accept the psychiatric or medical approach to psychology and to see mental illness as probably organic. The other is the lack of scientific evidence for many of the author's theories. He has apparently drawn from his own rich clinical background for many of his interpretations, but the scientific psychologist is more and more reluctant to accept clinical data without experimental and statistical validation. It is too easy to read into one's cases what he expects to find in them.

Bergsten has made a significant contribution to the literature in the field but it is far from being definitive.

W. Edgar Gregory.

Books in Brief

Piers Plowman and Scriptural Tradition. *By D. W. Robertson, Jr., and Bernard F. Huppé. Princeton University Press, $4.00.* The special contribution which these critics make to the understanding of *Piers Plowman* is that they reveal this work as a defense of the church and the hierarchy rather than a voice for the common man against institutional religion. The contemporary methods of interpreting Scripture support the thesis that William Langland (or whoever it was that wrote *Piers Plowman*) dealt in allegory, not in literal terms, and that the "Plowman" is not the simple rustic and layman as against the church but is the regular clergy and the hierarchy as against the friars and the monastic orders. This completely reverses the ordinary standard interpretation of the book. While depriving us of one pioneer champion of the common man, it fits much more realistically into the history of the 15th century.

India and China, A Thousand Years of Cultural Relations. *By Prabodh Chandra Bagchi. Philosophical Library, $4.50.* The notable and interesting feature of this little work by a French-trained Hindu is that the author finds a surprising amount of Indian influence on Chinese culture. The exportation of Buddhism from India to China is well enough known, but far less familiar are the facts which he recites in regard to the succession of Indian missionaries and also the bearers of Indian science and art to the Far East. That Indian music was brought into Japan in the 8th century, and astronomy and mathematics from the same source only a little later, was news to this reviewer. Of course it is not claimed that the origin of all Oriental culture was in India but the importance of the Indian contribution is impressively demonstrated.

India Since Partition. *By Andrew Mellor. Frederick A. Praeger, $2.50.* The author surveys the political history of India for the past decade and gives an orderly recital of the events connected with the attainment of independence and the partition of the subcontinent into two distinct countries. He is sympathetic with Indian aspirations, has a guarded optimism with regard to the outcome, and insists that friendly relations between India and Pakistan are essential to the successful development of either.

W. E. G.

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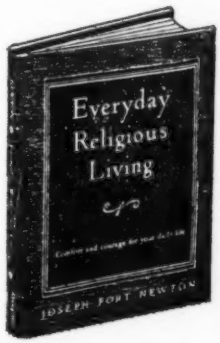

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NEWS of the CHRISTIAN WORLD

Isolation Hurts Finnish Church

New Archbishop Tells Danes Members Realize Little of Ecumenical Cooperation Elsewhere

ROSKILDE, DENMARK, Oct. 15.—During his recent visit to Copenhagen to assist in the consecration of a Danish bishop, Ilma Salomies, recently appointed archbishop of the Church of Finland to succeed the late Aleksi Lehtonen, said that isolation is his church's greatest handicap. Except among pastors and theologians, he said, the idea of close cooperation on the part of Lutheran churches around the world is unknown. Archbishop Salomies himself so appreciates the fellowship with Lutherans in other Scandinavian churches that he took time he could ill spare to come to Copenhagen for the consecration. On one occasion during his visit, the archbishop appealed to pastors to become better acquainted with literature as an aid in discovering how to lead men out of their "loneliness." "Literature alone cannot cure man's isolation of spirit," he said. "But to me it has proved an immense enrichment." A common quip in Finland is that it would not matter if all published Finnish poetry were burned, since Salomies could reproduce it from memory. The archbishop thinks that one of the pastor's most important functions is to show love for and interest in his fellow men. "Modern man in his loneliness needs such attention," he said. "If a member leaves the church, it is because he has not found in it the fellowship he craves so deeply." It was because he himself was beset by loneliness of spirit, Archbishop Salomies revealed, that he was led to begin the study of theology.

Danish Parliament Members Attend Religious Service

In accordance with ancient custom, members of the Danish parliament attended a religious service just before the fall sessions opened. "The purpose of this service is to place ourselves under the blessing of God," said Dean Sparsö in his sermon. "Man may struggle for peace and goodness in this wretched old world, but man's belief in his ability to create a new and better world is not enough. Only Jesus Christ can grant the peace we seek and change all our vain efforts into blessings."

Should Denmark Join In a 'Holy War'?

As the result of the United Nations' recent appeal to Denmark to send troops to fight against the communists in Korea, many anxious Christians have been wondering if this country should join in a crusade against Russia. To this Dean Alf Johansen of the Church of Denmark, an authority on Russian history and language, replies: "The policies, ideologies and economic practices of Denmark and Russia are indeed so different that many people cannot be blamed for thinking a war between them would be the only possible solution for the present deadlock. But when we consider religion, is there really so much difference? A majority of the Russians are indifferent to religion and act as if it did not exist. But is this not true also in Denmark? A minority of the Russians are very religious. Is this not true also in Denmark? Of course, Russia has outspoken advocates of atheism, and Denmark does not. But the differences are certainly not great enough to motivate a 'holy war.'"

Appeals for Expansion of Mission to Muslims

On a recent visit to Denmark, Pres. Bloch-Hoel of the Norwegian mission to the Mohammedans said that Christian work in the Muslim nations was never so important as now. This is so, he said, because these countries are moving rapidly into the international spotlight, because Islam is coming more and more to be regarded as a means of maintaining national identities vis-à-vis the "white" nations, and because missions to the Mohammedans are very weak compared with those to other non-Christians. Dr. Bloch-Hoel pointed out that only 20 missionary societies are working among 300 million Mohammedans, compared with 100 at work among 15 million Jews. Only .05 per cent of the people in the Mohammedan nations are Christians, he reported, compared with .5 per cent of the Japanese, 1 per cent of the Chinese, 3 per cent of the Indians and 15 per cent of the Africans.

And So Forth

On the 60th anniversary of his ordination, 87-year-old Pastor Gottschalck-Hansen of Copenhagen recalled conditions of his early pastoral work in the city. His parish at that time embraced 80,000 persons; today no Copenhagen parish has more than 15,000. On an ordinary Sunday he had to conduct not only regular services but up to 40 baptisms, 10 marriages and 15 burial services.

The Swedish minister of church affairs in a recent press interview declared his opposition to the holding of sports contests during the hours of Sunday morning church services, a practice which he says is becoming increasingly common. He reported that pastors and congregations are planning to ask the government to prohibit it.

Most of Scandinavia's theological professors will contribute to the new dictionary of theology to be published in Sweden under the editorship of Prof. Ragnar Askmark of Lund.

K. E. JORDT JÖRGENSEN.

John Milton Society Offers 'Talking Book'

The John Milton Society, which represents more than 50 U.S. and Canadian denominations in the publication of Christian literature for the blind, is publishing its first "talking book" on long-playing records in December. It will contain selections from Christian poetry and prose and, like the Braille books the society issues, will be made available to the blind without charge. Local congregations are invited to send to the society at 156 Fifth Ave., New York 10, N. Y., the names of blind members who would like to receive the book and who have a player for 33⅓ r.p.m. recordings.

Rhode Island's Laymen Active

Interdenominational Efforts Result in Concrete Accomplishments—Churches Sponsor Three 'Over 60' Clubs

PROVIDENCE, R. I., Oct. 25.—Laymen's work is moving ahead rapidly in Rhode Island. United Protestant Laymen, affiliated with the Rhode Island council of churches, again this year is sponsoring the November Religion in American Life program for the state. It has already installed 700 placards in buses and is arranging for 25 billboards to feature the slogan: "Take someone to church this week. You'll both be richer for it." Four thousand of the auto stickers it is having made have been ordered by Masonic and service clubs. Radio and television spot announcements will point out the importance of attending church. For the past five years men of 10 denominations in Rhode Island have been meeting what the recent organizational meeting of the National Council of Churches' general department of United Church Men declared was an outstanding need: that men of all denominations unite in projects which cannot be developed by the separate churches.

Churches Sponsor Clubs For People Over 60

A third Providence club for persons past 60 years of age was started Oct. 24 in Westminster Unitarian Church under the auspices of the congregation's evening alliance. The first such organization in the city was inaugurated late in September in Beneficent Congregational Church. With a membership of 250, this club has outgrown its original quarters. It meets every night under the leadership of George E. Capron, retired banker. Its name, the "Golden Age" club, was recently changed to "Forever Young."

Reports Reduction in Number Of Missionaries

Frederick H. Thompson of Portland, Me., chairman of the prudential committee of the American Board for Foreign Missions, revealed here recently that lack of funds has necessitated a reduction in the number of missionaries in the field. He spoke at a joint meeting of the board and of delegates from the Congregational Christian eastern region. "While 698 missionaries were sent out by the board 20 years ago, as of Oct. 1 only 371 had been sent out this year," he said. Dr. Thompson reported that of the 83 board missionaries formerly in China, 19 are on furlough, 21 have been transferred to other Asiatic stations, 18 are retired or soon will be, and 25 have withdrawn. Some 250 laymen and ministers attended the meeting. They heard Erwin D. Canham, editor of the *Christian Science Monitor*, declare that the United States has a "very real chance" to prevent a third world war. Earlier, Francis H. Russell of the state department's office of public affairs addressed an audience of 600 in Beneficent Congregational Church. The delegates elected Frederick W. Alden, superintendent of the

Congregational churches of New Hampshire, as chairman of the eastern regional committee.

State Council Sponsors School of Religion

For the fifth consecutive year, the Rhode Island council of churches is conducting a school of religion which is attracting an average attendance of 250. Fourteen courses —four of the "inspirational type" and 10 concentrating on church school methods— are offered. Frederick A. Dyckman, director of religious education for the Methodist Southern New England conference, is dean of the school, sessions of which are held in Central Congregational Church here.

Baptist Convention Hears Chalmers, Blanshard

Allan Knight Chalmers, professor of practical theology at Boston University school of theology, and Paul Blanshard, author and lecturer, headed the list of speakers at the 126th annual meeting of the Rhode Island state Baptist convention, held Oct. 23-24 at the Church of the Master here. The men attending the sessions went to Tabernacle Methodist Church for their banquet; the women held theirs at the host church. The convention is working diligently to stem the decline in attendance at many church schools. Kenneth L. Cober, executive secretary, announces that 42 Baptist churches have enrolled in a program called "operation increase." It is based on a point system, with five points awarded for church school attendance, two for punctuality at classes and three for attendance at morning worship services.

Bible Institute Dedicates New Quarters

"Miracle Memorial Day," the first anniversary of the opening of Providence Bible Institute's Barrington campus, is being celebrated today. Trustees of the school, the advisory council, faculty and staff are participating in a memorial service at which various rooms are to be dedicated. This evening a dedicatory banquet will be held at the institute, with Pres. Howard W. Ferrin presiding.

W. W. RICHARDSON.

Build Home for Widow Of Lutheran Pastor

In Garden City South, L. I., members of Catholic, Protestant and Jewish congregations joined in building a four-bedroom bungalow for the widow and children of Tibert V. Anderson, Lutheran minister who died of polio last year after serving a parish in the community for five years. Chairman of the committee on arrangements was Mrs. Thomas C. Skelly, a Roman Catholic.

Churches 'Pipe' Services To Shut-ins

Five churches in Berne, Ind. (population 2,277), "pipe" their Sunday services by direct wire to shut-ins in the community, Religious News Service reports. Railroad officials recently authorized the churches to run a conduit under the railway tracks in the town so church members on the "west side" could hear the services. The conduit carries one cable for each of the five churches.

Strengthening The Spiritual Life

By NELS F. S. FERRÉ. "Offers clear, reverent, and practical insight into the spiritual life through a wise devotional formula. . . . There are enough seed thoughts in this little book to produce a spiritual harvest. It convincingly urges the reader to pray, repent, and return to the old-fashioned family altar."—*Missions* **$1.00**

Vedanta For Modern Man

Edited by CHRISTOPHER ISHERWOOD. "There can be no question about the genuineness and depth of the religious experience which is being described, and from which the West has much to learn. I regard the book, both from the standpoint of religion and from that of philosophy, as one of the most valuable documents in its field."—EDGAR S. BRIGHTMAN Over 60 articles by leading writers. **$5.00**

What On Earth Are You Doing?

Edited by WALLACE C. SPEERS. Here are twenty-eight messages by prominent laymen on the part Christianity can play in meeting the varied situations of everyday life. Some of the messages are personal testimonies, others deal with national and international problems. Together they demonstrate once again how important the layman is to the continuing life of the church and how important the church is to the individual's well being. **$2.00**

Christ and Culture

By H. RICHARD NIEBUHR. "Niebuhr shows the wisdom and clarity we have come to expect from him. He has a wonderful fairness and sympathetic understanding of many viewpoints, and he makes his way through them with a sure touch. The book should be tremendously helpful to people grappling with the problem which is an inescapable one for any Christian."—ROGER L. SHINN **$3.50**

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Ask God to Bless British Campaign

Archbishop of Canterbury Addresses a Pre-Election Worship Service in St. Paul's Cathedral

LONDON, Oct. 18.—By the time this newsletter appears in print, the British election will have been decided. But certain phases of the pre-election campaign will still be of interest. For instance, leaders of the three political parties and many members of both houses of Parliament assembled for a special service at St. Paul's Cathedral during the campaign to ask God's blessing on their endeavors. In his address to the politicians, the Archbishop of Canterbury warned them that in an election words become weapons and like all weapons may be misused, and that the very keenness of men's convictions is likely to betray them into making false and misleading promises. "The nation stands at a point in its history when not only for our well-being but for our very existence there must be united, prolonged and unself-regarding effort from the people," he said, "That kind of effort can come only when there is general confidence that our affairs are being directed at the center not only with ability but with standards of justice and forbearance." The archbishop concluded: "This service declares that even though men may forever differ, policies conflict and judgments sharply collide, yet a real unity may be retained and the ways of truth be served on the one condition that in their controversies and conflicts they will all walk humbly with their God."

Catholics Demand Public Money for Schools

The churches have exhibited no particular political leaning in the pre-election drive. However, Roman Catholics and Anglicans are taking the opportunity to draw the attention of all parties to the Education act of 1944, whose promise of increased support for church schools has not been entirely fulfilled. The Catholics in particular are demanding more public money to build schools which will be solely under their control. They are unable to pay for such schools themselves. The free churches are expressing strong opposition to such divorcement of public money from public control. Incidentally, the main platform of Britain's elections today is not as in the past the town hall or market place, where good-natured heckling and repartee are the rule, but the radio. Every party with more than 50 candidates is given time on the air; so for the past fortnight we have had arguments as to why we should vote Labor, Conservative or Liberal propounded in quiet, homely words.

Irish Leader Promises Religious Freedom

Addressing a Manchester audience recently, John A. Costello, former prime minister of Eire, declared that a united Ireland would not only be better off itself but could contribute greatly to the economic well-being and security of Great Britain also. In obvious reference to the residents of the northeastern counties in whose minds lurk grim doubts about religious freedom under such a union, Costello declared: "We are prepared to respect the sincerity of their doubts and allow them to write their own ticket in the matter of guarantees for freedom of worship and religious observances."

Anglican Weekly Forced to Cease Publication

Because of paper shortages, rising costs and falling circulation, the *Guardian*, Church of England weekly, was forced to cease publication Oct. 12. For 105 years this newspaper has maintained a high standard of journalism. Though traditionally "high church," its views have not been extreme, and it had staunch friends among many non-Anglican readers not only in this country but in the dominions and the United States. In announcing the end of the paper, the editor added a revealing comment: "If well informed and unbiased comment from an entirely independent journal is no longer acceptable to members of the Church of England, then the omens are bad."

Canterbury Addresses Armenian Churchmen

The Archbishop of Canterbury preached the sermon at the celebration in the Armenian church here of the 1,500th anniversary of the Battle of Vardanantz. He paid tribute to the prominent role of the Armenian church in Christian history and expressed his happiness over the fellowship which now exists between that church and the Church of England. Modern transport and communication methods have broken down the isolation in which the different segments of Christendom lived for centuries, he said, but the divergencies of 1,500 years are not easily overcome and a realistic attempt must be made to bridge them. "Christians must not allow ancient catchwords or prejudices to stand between them and fresh understanding and unity," said Dr. Fisher.

And So Forth

As part of the rededication and thanksgiving services held Oct. 14 on completion of restoration of the parish church of Oxton, near Newark, a Pennsylvania state flag, the gift of Gov. John S. Fine, was unveiled and dedicated. It was from the village of Oxton that William Penn and his four friends set out in 1682 to found their famous colony in the New World.

Church authorities in the county of Essex are faced with the problem of providing religious facilities for the new towns of Harlow and Basildon. The Bishop of Chelmsford estimates that 11 new churches, 6 church halls and a number of parsonages will be needed. The best that can be done at the moment is to build dual-purpose halls which can be used for worship on Sundays and for social activities during the week.

The British Council of Churches has published a statement, "Strikes and Lockouts —the Ethics of Christian Action." It is not an official pronouncement, but an effort to help the clergy understand the difficult problems which arise for church members because of their conflicting loyalties as Christians and as industrial employees.

R. O. LATHAM.

Seek Betterment Of Family Living

National Methodist Conference Pledges Promotion of Christian Homes—Urge Political Concerns

CHICAGO, Oct. 25.—Some 2,500 Methodists, most of them laymen, met in Medinah temple here Oct. 12-14 in what was said to be the first national conference on family life sponsored by any denomination. The gathering was unique also in that the delegates had been carefully selected, each having secured the approval of his pastor, district superintendent and bishop for his attendance. Throughout the proceedings a spirit of earnestness was apparent. It reflected convictions that the family is the basic unit in society, and that it is seriously threatened today. From the opening address by Bishop Hazen G. Werner of the Ohio area, conference chairman, to the final commitment service in which the delegates pledged themselves to work with other families in their church and community to build a more Christian way of life, there was evidence of a search for ways in which family life can be improved. The conference featured the "Methodist family of the year"—Mr. and Mrs. Glenn W. Burton and their children of Tifton, Ga.

Jewish Leaders Deplore 'Promotion' of Israel

At meetings here Oct. 14 of the executive body of the American Jewish Committee, the group of more than 100 distinguished American Jews took a vigorous stand against the policies of some persons who are promoting the state of Israel. In a strongly worded statement, the committee reaffirmed its belief that "America is our home." "Confidence in the security of American Jewry's future here and in the possibility of continuing to build a rich and meaningful life that embodies the best in the American and Jewish traditions never has been greater nor more justified than it is at present," the statement continued. Committee members expressed their opposition to attempts on the part of some American Jews to interfere in the political life of Israel. They opposed equally "any attempt on the part of any organization not exclusively American in its composition and direction" to interfere with the internal affairs of American Jews. Rejecting the idea that American Jews are in any sense "exiles," the committee called for expansion of efforts to combat racial and religious prejudice in the United States.

Editor Urges Church Members To Enter Local Politics

"Never in the history of this country has the level of political morality been so low," Milburn P. Akers, executive editor of the *Chicago Sun-Times*, told Protestant ministers of the area at their union meeting Sept. 24. "We are allowing ourselves in far too many instances to be governed by men who seek public office only for plunder. The few sincere, honest, able men we sometimes put in office find themselves handicapped and frustrated. They soon give up, wearied at the futility of trying to do an honest job

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in a dishonest environment." Akers, who as a reporter for more than 20 years had a first-hand view of proceedings in the city council and state legislature, called on the ministers to lead their church members to become active in local ward political committees. These committees, he said, are "all-powerful" because they decide in large measure who stands for the council, legislature and Congress. After Akers' address, Mitchel T. Ancker, pastor of Hyde Park United Church and chairman of the Chicago church federation's civic relations committee, urged the ministers to arouse and lead their people in a crusade for civic righteousness. "The time has come to crystallize and focus the conscience and righteous indignation of church people and other citizens on the very bad conditions which prevail in our community life," he said.

Civic Leaders Plan National Anticrime Council

Delegates from 11 major U.S. cities met here Oct. 15 to lay plans for a concerted drive against crime on the community level. They took preliminary steps to organize a national council of local anticrime groups. Virgil Peterson, director of the Chicago Crime Commission, was named chairman of a committee to set up the new organization, which will provide a channel for the exchange of ideas among communities seeking to combat local hookups between crime and politics. This alliance received major emphasis in all discussions. The delegates called on "clergymen, honest citizens and housewives" to join in the crusade against crime. Meanwhile, in suburban Northlake, citizens are trying to do just that. A commission led by Milan Swasko, pastor of Northlake Evangelical Lutheran Church, is spearheading a drive to oust organized crime from the community. It was set up after Robert H. Niemeyer, local businessman who had been conducting a one-man crusade against syndicate gambling, was attacked by four unidentified men and beaten so badly that he has since been hospitalized with multiple bone fractures.

State Church Council Tells Its Story

The Illinois church council is carrying its message and program to local communities throughout the state by means of a series of area meetings, in which Chicago church federation leaders are participating. The Illinois and Chicago church groups are also cooperating in fostering chaplaincies in state institutions and in conducting seminars to train Protestant laymen for participation in legislative affairs and in local government.

And So Forth

At its meeting here Oct. 9-10, the National Lutheran Council's division on Lutheran cooperation in Latin America laid plans for developing mission work in Venezuela, Colombia, Chile and Peru.

On Oct. 18 Illinois beverage dealers opened a drive to raise $50,000 for the National Conference of Christians and Jews. The drive began with a dinner at which Brig. Gen. Frank L. Howley, formerly director of the U.S. military government in Berlin, spoke on "The Price of Freedom."

Morgan Park Baptist Church on Sept. 28 began observance of its 75th anniversary year. Plans are under way to increase membership to 1,000 and to raise $75,000 for a new educational plant during the year.

The Union League club, which barred Percy Julian, world famous scientist, from attending a luncheon in its building when it learned he was a Negro, has announced that in the future it will not bar Negroes from functions if they are invited by club members. The club, founded during the Civil War, has in its membership many of Chicago's wealthier citizens.

William McInnes has resigned as pastor of the Mayfair Presbyterian Church and as clerk of the Illinois presbytery to become minister of the Union Church of suburban Lake Bluff.

VIRGIL E. LOWDER.

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Mrs. Roosevelt Addresses Churchwomen

Eleanor Roosevelt addressed the conference which the staff of the National Council of Churches' general department of United Church Women and denominational secretaries held in September at Riverside Church, New York city. Speaking on "Home Missions and Human Rights," Mrs. Roosevelt maintained that the responsibility for maintaining human rights throughout the world lies with people working in their home communities. "We cannot minimize the effect the life we lead in our communities has upon international affairs," she said. "Our way of life is judged largely by our standards and our actual daily living. The experiences, so quickly reported, are not always salutary. . . . Everything we do either weakens or strengthens our spiritual influence upon the world." The leadership of the U.S. is accepted in the military field, but not in the spiritual, Mrs. Roosevelt pointed out. "We cannot attain spiritual leadership unless we have a moral reason and a faith in God as the basis for establishing human rights," she declared.

Alabama Drys Gain and Lose

Legislature Kills Bill They Oppose, Also One They Favor—Synod Votes to Accept Negro Presbytery

GREENVILLE, ALA., Oct. 22.—Following a public hearing, the Alabama senate temperance committee voted indefinite postponement of a bill which would have granted municipalities in dry counties authority to vote on the sale of alcohol within their limits. Dry leaders had been marshaled to oppose the bill by A. S. Turnipseed, pastor of Dexter Avenue Methodist Church in Montgomery and vice-president of the Alabama temperance alliance. At the same time, a bill which the drys favored—one calling for a statewide referendum on the sale of alcohol—was reported favorably by the senate temperance committee but permitted to die in the taxation and finance committee after wets had maneuvered to have it recommitted. Since 41 of the state's 67 counties are already dry, wet forces have reason to fear a statewide vote. According to reports, the argument used most effectively against the proposal for a referendum was the familiar one that loss of liquor revenue would upset the state's financial structure—this despite the dry leaders' agreement to postpone for two years any action on the matter if the vote called for banning liquor sales.

Blames Guards for Prison Break

J. M. McCullough, state director of prisons, blamed bad conditions in these institutions and lack of "decent guards" for the spectacular break at Draper prison last month. A news account stated that the main gates of the prison stood open for a half-hour, during which 19 prisoners fled and "all the other 400 convicts could have escaped had they chosen to do so." McCullough has inaugurated a "weeding out" program among guards, with assistance from the FBI. Already eight guards have been dismissed as "ex-convicts or habitual criminals." McCullough told a *Montgomery Advertiser* reporter that about three-fourths of the guards have a clean record, but that many of these are not "physically alert."

Dixiecrats Wage Probably Futile Campaign

Despite the rising tide of regular Democratic "loyalism" in this one-party state, Alabama's state's-righters (Dixiecrats) are going into the courts to try to open the way for election of anti-Truman presidential electors. Horace Wilkinson, Birmingham attorney to whom "civil rights" is a fighting phrase, has filed suit to prevent the all-powerful state Democratic executive committee from barring anti-Truman Democrats as candidates for electors in next year's primary. Another suit seeks to unseat four "loyalist" members of the executive committee whose election was the subject of prolonged litigation last year. The unlikely success of this suit would still leave a majority of "loyalists" on the committee. U.S. Sens. Hill and Sparkman have declared themselves "loyalists" nationally, and Gov. Persons is reported to have told a *Huntsville Times* reporter: "At this writing I see no prospect of another Alabama bolt from the Democratic party." Sen. Sparkman said recently that he thinks state's-righters misunderstand the meaning of the term "open primary," for which they are calling. "An open primary is one in which every person can come in and vote as he wishes," he explained. But such discussion seems academic to the lay voter, since he must sign a pledge to support party nominees before he can cast a ballot in the

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Alabama Synod Accepts Negro Presbytery

At its recent meeting in Birmingham, the Presbyterian, U.S., synod of Alabama voted 69-41 to accept a new Negro central Alabama presbytery, with consequent equality on the synod level. The action followed dissolution at the Presbyterian, U.S., General Assembly in Orlando, Fla., of the Snedecor Memorial synod, which for years has administered Negro Presbyterian affairs on a southwide basis. (See The Christian Century for Oct. 17, p. 1181.) The General Assembly said that dissolution would go into effect on acceptance by various white synods of Negro presbyteries on a geographical basis. So the assembly plan is approved so far as Alabama is concerned. Said the conservative weekly *Alabama Magazine*: "The meeting in which the action was taken was closed to the press, so no word of the brief debate was carried by the papers. . . . The majority of those voting approval of the new Negro presbytery were ministers; most of the delegates registering opposition were elders." An unsuccessful attempt to prevent approval of the plan was made by a group of elders and deacons from Centreville, who asserted that the plan represents an effort to "force equality between the Negro and white people of our church." Some 400 delegates from 195 Alabama Presbyterian churches attended the Birmingham meeting. They elected as moderator Robert Harvey Walkup of Community Presbyterian Church, Mobile.

And So Forth

W. H. Alexander, pastor of First Christian Church of Oklahoma City, told the state Kiwanis convention at Montgomery Oct. 9 that those who spread the belief that people who do not want to work will be taken care of by the government should be told to "get out." The only way to accomplish this, he said, is through the ballot box. Alexander also launched the Montgomery community chest campaign at a mass meeting in the city auditorium.

Episcopalians marked another step forward in student work when their new $125,000 center was opened at the University of Alabama this term. Presbyterians are going forward with plans to erect a similar center on the Tuscaloosa campus. Funds for the Presbyterian center were obtained during the three-year campaign to finance four such centers at Alabama state colleges.

Bishop C. C. J. Carpenter of the Protestant Episcopal diocese of Alabama dedicated an Episcopal church for the deaf on Oct. 7. The project fulfills a long-held dream of Robert C. Fletcher, director of Episcopal work among the deaf in the south.

THOMAS PHELPS CHALKER.

Protestant Men Form New Club

Detroit Organization Becomes Part of Church Council; Stassen Speaks at Its Opening Session

DETROIT, Oct. 22.—Detroit's newly organized Protestant Men's Supper Club got under way Oct. 12 at Central Methodist Church, where an overflow crowd assembled to hear an address by Pres. Harold E. Stassen of the University of Pennsylvania. "I am optimistic even amid the threats that disturb the world," said Mr. Stassen. "If America can keep her moral foundations sound and draw strength from liberty lovers elsewhere, we can win freedom for civilization without a third world war." The speaker pointed to "resistance among many people within the Soviet sphere" as a sign of hope. He refused to discuss partisan political issues, stating: "I never introduce politics into a church gathering." Stassen was welcomed to Detroit by Mayor Albert E. Cobo and introduced by Stanley S. Kresge of the S. S. Kresge Co. The supper club, headed by Ray W. Labbitt, is the official laymen's department of the Detroit council of churches.

Suggests Civilian Arbitrators For Korean Truce Talks

In a statement to local congregations as president of the Detroit council of churches, Chester A. McPheeters recently called on the United States and the United Nations to manifest their peaceful intentions by summoning to the Korean truce talks "civilian arbitrators who have been successful in settling similar disputes." McPheeters urged churchmen to write to Pres. Truman and Secretary of State Acheson "urging that our peace efforts be increased and that our hopes for peace be more frequently and convincingly expressed." He voiced faith in the U.N., calling for continued efforts through that agency to "restore world order."

Lutheran Students Hold Ashram

Seven hundred Lutheran students from the U.S. and 30 foreign countries participated in the 14th annual ashram of the Lutheran Student Association of America at Interlochen, Mich., Aug. 25-31. In the keynote address, Kent S. Knutson, president of the association, challenged the delegates to find their mission in life and to vow that they would go "anywhere in this world where God wants" to fulfill that mission. At a preliminary business session, the Lutheran Student Council of America, administrative body for the association, voted a budget of $29,630 for next year to cover administrative costs and student missionary projects. Herluf M. Jensen of Des Moines, son of the president of the Danish Evangelical Lutheran Church, was elected new association president.

Urge Enactment, Then Test, Of F.E.P. Ordinance

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lenging the municipal council to enact it over the objections of city attorneys who fear that the legislation would be unconstitutional. They urge that the state supreme court be given a chance to decide the question of legality. As Fr. John F. Finnegan, chairman of the citizens' committee supporting the ordinance, puts it: "Until the council enacts it, there is nothing to test." Many supporters of the proposed measure charge that several members of the council are using every possible means to postpone action until after the November election. Opponents of the proposal have remained silent at public meetings and in the press. Meanwhile, the petition to put the issue on the ballot for a popular referendum, which was sponsored by the reportedly Communist-front Greater Detroit Negro Labor Council, failed to obtain enough valid signatures and has been abandoned. (See The Christian Century for Sept. 19, p. 1079.)

Youngdahl Appeals for More 'Courageous Christians'

Over 4,000 worshipers assembled at the Michigan state fair here Sept. 2 for the sunrise service sponsored by the Detroit council of churches. They heard Federal Judge Luther W. Youngdahl, former governor of Minnesota and a prominent Lutheran layman, plead for "Christian men courageous enough to translate their principles into action." Too many church members, he charged, have been willing to compromise, to pay mere lip service to Christian ideals. "We need Christian men and women with a sense of mission that makes them willing to get into the arena of community activities where the smoke is thickest and battle for righteousness. Even more dangerous than the threat of communism without is the danger within—the corrupting and weakening of national character. Getting back to God and finding a philosophy of life that makes selfish desires secondary to Christian service is the task meriting top priority."

And So Forth

Frank C. Laubach, missionary and "apostle" to the illiterates, addressed a number of representative Detroit audiences Oct. 3-7. He appealed for efforts to win the masses of the Orient, who see the U.S. today not as a generous friend but as an enemy pointing its guns toward them.

The Michigan council of churchwomen is conducting a series of fall area meetings throughout the state to help local units plan programs for the coming year.

Kalamazoo College, American Baptist institution, has raised $580,000 toward its development program goal of $750,000.

Seventy-five thousand Catholic men braved cold and threatening weather Oct. 6 to take part in mass devotions in Briggs stadium in connection with the fifth national convention of Holy Name societies. The next afternoon, 130,000 men paraded for six hours in constant rain as the climax to what was probably the largest religious demonstration ever held in Detroit.

At the Detroit pastors' union retreat held Oct. 8 at First Baptist Church in near-by Birmingham, Dean Liston Pope of Yale Divinity School declared that while interracial churches set up for inclusive worship are good symbols, "we are not going to settle the question until regular neighborhood churches become interracial." "All men are not only equal, they are brothers," he said. G. MERRILL LENOX.

Commend Japanese Women's Stand on Rearmament

Four hundred women in eight far western states recently joined in sending to Japanese women an open letter commending them for their warning, early this year, against rearmament of their country. The warning was publicized here through a Fellowship of Reconciliation pamphlet, *Japanese Women Speak*. The American women declare that they believe the U.S. policy of drastically increasing armaments both at home and in countries which are actual or potential allies is a "tragic mistake." The message was sent in care of Mrs. Tomiko Kora, a member of the Japanese parliament and at one time a vice-chairman of the international F.O.R.

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Chan-Hi waited for the rest of the night and all the next day for her mother to come back. But the second night some soldiers came prowling and she sneaked out. Then she walked for three weeks. One day, an American gave her half a chocolate bar to eat and she tried to eat grass as the other refugees were doing. But she had given up hope and had decided to just sit and wait to die when a GI picked her up. Now she is in a Christian Children's Fund orphanage.

The CCF is caring for children, whose histories are not so different from Chan-Hi's, in 14 Korean orphanages. But several thousands are still hungry and homeless. Such children can be "adopted" at ten dollars a month and there is no obligation to continue the child's care beyond the first year unless the contributor desires to do so. The child will be cared for in a CCF orphanage-school and can be corresponded with, if you wish. You will receive the child's name, address, picture and information about him or her.

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Protests Sounded On Vatican Move

Flood of Objections from All Over New York State Goes to Washington—Uphold Ban on 'The Miracle'

SYRACUSE, N. Y., Oct. 24.—Reports indicate that a spontaneous flood of protests against the appointment of an ambassador to the Vatican is going to Washington from all over New York state. David Rhys Williams, pastor of First Unitarian Church, Rochester, said last Sunday that instead of coordinating the struggle against communism, the appointment will tend to divide and confuse that struggle. He declared that it will be "persistently protested" by all who are determined to preserve the American way of life. Sending an ambassador to the Vatican, Mr. Williams maintained, would violate the First Amendment to the Constitution, which provides for separation of church and state.

Uphold Ban on 'The Miracle'

By a 5-2 vote, the New York state court of appeals has upheld the board of regents in banning the Italian motion picture "The Miracle," after protests from Roman Catholic groups that it is "sacrilegious." It has been announced that because of the importance of the issue involved the decision will be appealed to the United States Supreme Court. The minority members of the appellate court held that to deny a license for the showing of a picture on the ground that it is sacrilegious is an infringement on religious freedom. They also raised the question of where a line is to be drawn in the attempt to define what is sacrilegious.

School Officials Confer On Pupil Welfare

For three days this week 2,000 superintendents of schools and school board officials have been wrestling here with problems connected with the welfare of the state's children. They are attending the annual meeting of the New York state school boards association. School officials maintain that the way for any community to meet the increasing shortage of teachers is to have a staff of well paid and highly qualified teachers who command the respect of local residents and by their example induce their students to enter the teaching profession. A special cause of concern at the conference has been the increasing sale of drugs to school children.

Call for Raising Tone Of Public Morals

Recent meetings of churchmen in the area have been concerned with the state of public morality. The western New York district of the Lutheran Laymen's League at its meeting at Salem Church in Springville adopted a resolution urging Christians "to come forward as public servants so that the standard of American morality will be brought to a higher level." The presbytery of Buffalo at its October meeting urged its pastors to arouse their congregations to special concern for seeing that public officials maintain a high standard of integrity. Delegates adopted a resolution commending the grand jury investigation of gambling and related municipal graft which has been going on in the Buffalo area for many months and is not yet completed. Meanwhile, the Glens Falls chief of police has resigned—the fifth in the state to do so as a result of gambling probes. The others who resigned were the police chiefs in Ogdensburg, Port Jervis, Saratoga Springs and Schenectady. In Binghampton, the chief was relieved from duty when a grand jury indicted him in a gambling investigation, but he was returned to his post after a court acquitted him.

Nisei Minister Serves White Congregation

M. Jack Takayanagi, Japanese-American graduate of Colgate-Rochester Divinity School, has completed a successful summer in his new post as minister of the Washington Mills and Paris Congregational churches, which make up the Sauquoit Valley larger parish. So far as this correspondent has been able to determine, this is the only case in the state in which a "white" congregation has a regularly installed minister of a different race.

And So Forth

At Hartsdale, a six-acre hilltop estate which for many years was the home of Gen. Evangeline Booth of the Salvation Army has been sold to St. Andrews Episcopal Church. The property was left to the Army to be used as a rest home for its leaders, but became unnecessary when it was decided to establish such a home in New Jersey.

The China Medical Board has granted $4,000 to the Russell Sage College school of nursing in Troy for the purpose of translating nursing textbooks into Chinese. The work will be done by Chinese nurses now living in this country.

The Rochester branch of the National Association for the Advancement of Colored People has asked the city superintendent of schools to remove the book *Little Black Sambo* from the libraries of the public schools.

Utica's weekday classes on released time this year have enrolled more than twice as many high school students as in previous years. The increase is ascribed to effective promotion and the provision of a choice of courses under qualified leaders.

At its annual fall convention, Elim Bible Institute, formerly located at Hornell, dedicated the grounds and buildings which it recently purchased from Genesee Junior College in Lima.

The religious art exhibit sponsored by the Rochester council of churchwomen's interfaith committee has attracted large and enthusiastic crowds.

James W. Laurie has resigned as pastor of Central Presbyterian Church, Buffalo, to become president of Trinity University, Presbyterian, U.S.A., institution in San Antonio, Tex.

Louis Jefferson Long, formerly business manager of Allegheny College, Meadville, Pa., has been installed as 11th president of Wells College, Aurora, N. Y.

At a recent meeting the Rochester area migrant committee adopted a resolution urging that New York state make a comprehensive study of laws relating to mi-

grant labor. It asks that all "piecemeal" legislation be reviewed in the interest of establishing a coordinated approach to the problem. WALTER D. CAVERT.

Unitarians Accept Plan

General Conference in Montreal Moves Toward Merger with Universalists

MONTREAL, Oct. 20.—The General Conference of the American Unitarian Association at its biennial meeting here this week enthusiastically approved first steps toward union with the Universalist Church of America. A report from a joint commission on church union set up by the two bodies recommended to constituent parish churches of the association that they give careful study to a plan for the establishment of a joint agency to carry out initial projects which would eventually lead to a complete merger. The churches will report back to the next meeting of the General Conference in 1953. Similar action was taken by the Universalist Church at its national conference in Portland, Me., last month. (See The Christian Century for Oct. 17, p. 1201.) Dexter Perkins, chairman of the University of Rochester history department, was nominated for moderator of the association, the election to be held next May. One of the conference delegates was listed as representing the "United Conference of Icelandic Churches." He was Philip M. Peturrson of Winnipeg, minister to Icelandic Canadians in Manitoba. Actually his church in that western city is known as the First Federated Church of Unitarians and Other Liberal Christians. The chairman of its board is named MacKenzie!

Dismisses Charges Against Jehovah's Witnesses

Only a 10-minute hearing in the king's bench court here this week was required for Justice Wilfrid Lazure to dismiss all seven remaining charges of seditious libel against members of the Witnesses of Jehovah. The charges were based on Witnesses' distribution of the pamphlet *Quebec's Burning Hate of God, Christ and Freedom.* The judge based his decision on a supreme court ruling in another case that the pamphlet in question did not actually contain incitement to violence, which was necessary if it was to come under the heading of seditious libel.

Presbyterians Launch 'Outreach' Drive

The 48 congregations in Montreal presbytery of the Presbyterian Church in Canada have undertaken to raise $105,000 of the $1 million sought in the Christian Outreach Campaign launched by that denomination in its 46 presbyteries across the country. The fund will be loaned to assist in building new Sunday schools and churches, particularly in new urban housing areas. An every-member canvass will open the campaign next month. It will be headed in this presbytery by a committee of which C. Ritchie Bell and W. Norman Clelland are cochairmen. In speaking to a presbytery meeting recently A. Neil Miller, field secretary of the Presbyterian budget and stewardship committee, said he was

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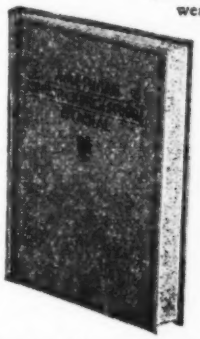

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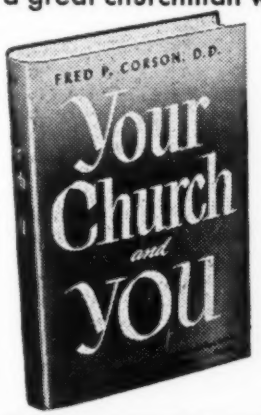

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shocked at the diminishing liberality of Canadians. He pointed out that a recent survey in two areas revealed that 69 per cent of those questioned gave $5, less than $5 or nothing at all to charitable causes.

And So Forth

Ernest G. Barratte, formerly of Mulgrave, N. S., has been inducted as minister of St. Stephen's United Church here.

P. A. Ferguson is the new minister of Livingstone Presbyterian Church, Montreal. W. Stanford Reid has resigned the pulpit of the Presbyterian Church of the Town of Mount Royal to lecture full time in the history department of McGill University.

Prof. Reinhold Niebuhr of Union Theological Seminary, New York city, lectured here last week under the auspices of Presbyterian College on "Crucial Issues in Christianity's Encounter with Modern Culture."

Quincy A. McDowell, minister of Maisonneuve Presbyterian Church, was elected moderator of the synod of Montreal and Ottawa at its recent meeting in Brockville, Ont.

A. H. Wilkinson, general secretary of the British and Foreign Bible Society, with headquarters in London, is on an extended tour of the society's 16 auxiliaries in Canada.

DeCourcy H. Rayner.

The Church Roll

Lemuel Petersen has resigned as associate director of the National Council of Churches' department of public relations, with offices in Chicago, to become associate executive of the church federation of Greater Chicago.

Miriam Rogers, Congregational Christian missionary to India who was forced to return to the United States after she was stricken with polio in 1949, has returned to India where, despite the necessity of using crutches and braces, she will continue her work. For the first seven months she will head the Marathi language school for new missionaries at Mahableshwar.

Charles W. Forman, Presbyterian, U.S.A., missionary on furlough from his post in India, has been appointed by the National Council of Churches' division of foreign missions to serve as temporary director of its study fellowship on the Christian approaches to communism. The fellowship is made up of furloughed missionaries who will undertake a four-month intensive consideration of the problem and attend classes at universities and seminaries in New York city.

Recent deaths in the field of religion: Russell Dill, prominent Episcopal layman and treasurer of his denomination's General Council, on Sept. 27, at the age of 57. . . . Otho Bartholow, fundamentalist Methodist preacher who founded the Bartholow Everyman's and Everywoman's Bible classes which at one time enrolled a million students, on Sept. 26, in Urbana, Ill., at the age of 83. . . . James S. Durkee, third pastor to succeed Henry Ward Beecher at the Plymouth Church of the Pilgrims, Brooklyn, N. Y. (1926-41), and president of Howard University 1918-26, in Washington, D. C., on Sept. 28, at the age of 84. . . . Ellis Evan Jones, head of the Bible department at Northfield School for Girls, East Northfield, Mass., 1920-46 and a Baptist missionary in China 1903-18, on Oct. 2, at the age of 77. . . . George Shavelsky, Orthodox chaplain of the Russian armed forces from 1911 until the Bolshevik revolution in 1917, in exile in Sofia, Bulgaria, on Oct. 2, at the age of 80. Shavelsky once refused election as patriarch of Moscow and all the Russias. . . . Henry H. Meyer, dean of the Boston University school of religious and social work 1929-42, editor of Methodist church publications 1914-29, widely known for his support of modern educational theory in church school practice, on Oct. 6, at the age of 76. . . . Methodist Bishop H. Lester Smith, retired, for 16 years head of his denomination's Ohio area, on Oct. 7, at the age of 75. . . . Thomas William Jones, pastor of Calvary United Church, Montreal, and moderator of the United Church of Canada 1946-48, on Oct. 9, at the age of 64. . . . Commissioner Alfred G. Cunningham, chief of staff of the International Salvation Army 1939-43 and a member of the World Council of Churches' central committee, at Bromley, Kent, England, at the age of 80.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

No Highway in the Sky (Fox) Marlene Dietrich, Glynis Johns, James Stewart. *Comedy.* Eccentric, timorous scientist is sure that the metal in new fleet of British transoceanic planes will collapse after precise number of flying hours, but convincing his research institute bosses takes doing. He finally gets the courage to wreck one plane nearing the zero hour—and that really starts an upheaval. Made in England, leisurely film exhibits many of the virtues of good British comedy—*casual,* unobtrusive *humor,* perceptive characterizations, good-natured pokes at officialdom. M,Y,C

The River (UA) *Drama,* technicolored, photographed entirely in Indian village beside a "holy river" whose relentless flow is reflected in the relation of everyday events in lives of English family and their neighbors—birth, death, and particularly the emotional growing pains of the adolescent daughter. *A poetic, reflective* production, beautifully photographed and scored, featuring relatively unknown Indian and Western performers, with interesting portrayals of Indian life and customs blended smoothly into the family story, which they accompany but do not perceptibly influence. M,Y

Saturday's Hero (Col.) *Drama.* How a mill town boy, superior high school athlete, accepts scholarship to culturally famous university, only to discover that it has fallen prey to football-mad alumnus, a psychotic sadist, and that his academic career and his own body are simply pawns, the "property" of the institution. An *angry* look at competitive college sports, made a year before current scandals. It is hard-hitting, timely—but unfortunately *unconvincing* because it overplays its hand, painting too brutal, one-sided a picture, oversimplifying the issues and creating caricatures rather than people. M,Y

BEST CURRENT FILMS

For Family: Alice in Wonderland, Beaver Valley, Cattle Drive, Excuse My Dust, Follow the Sun, The Frogmen, Go for Broke, The Great Caruso, I'd Climb the Highest Mountain, Jim Thorpe—All-American, Kon-Tiki, The Magnet, The Magnificent Yankee, Molly, Nature's Half Acre, Of Men and Music, You're in the Navy Now.

For Mature Audience: The Big Carnival, Bright Victory, The Brave Bulls, The Bullfighter and the Lady, Captain Horatio Hornblower, Cyrano de Bergerac, David and Bathsheba, Fourteen Hours, Hamlet, Kim, Oliver Twist, Seven Days to Noon, Take Care of My Little Girl, Teresa, Trio. 11-7-51

New Models in Pork Chops

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All of which adds up to this: When it comes to meat, the lady with the market basket finally calls the turn.

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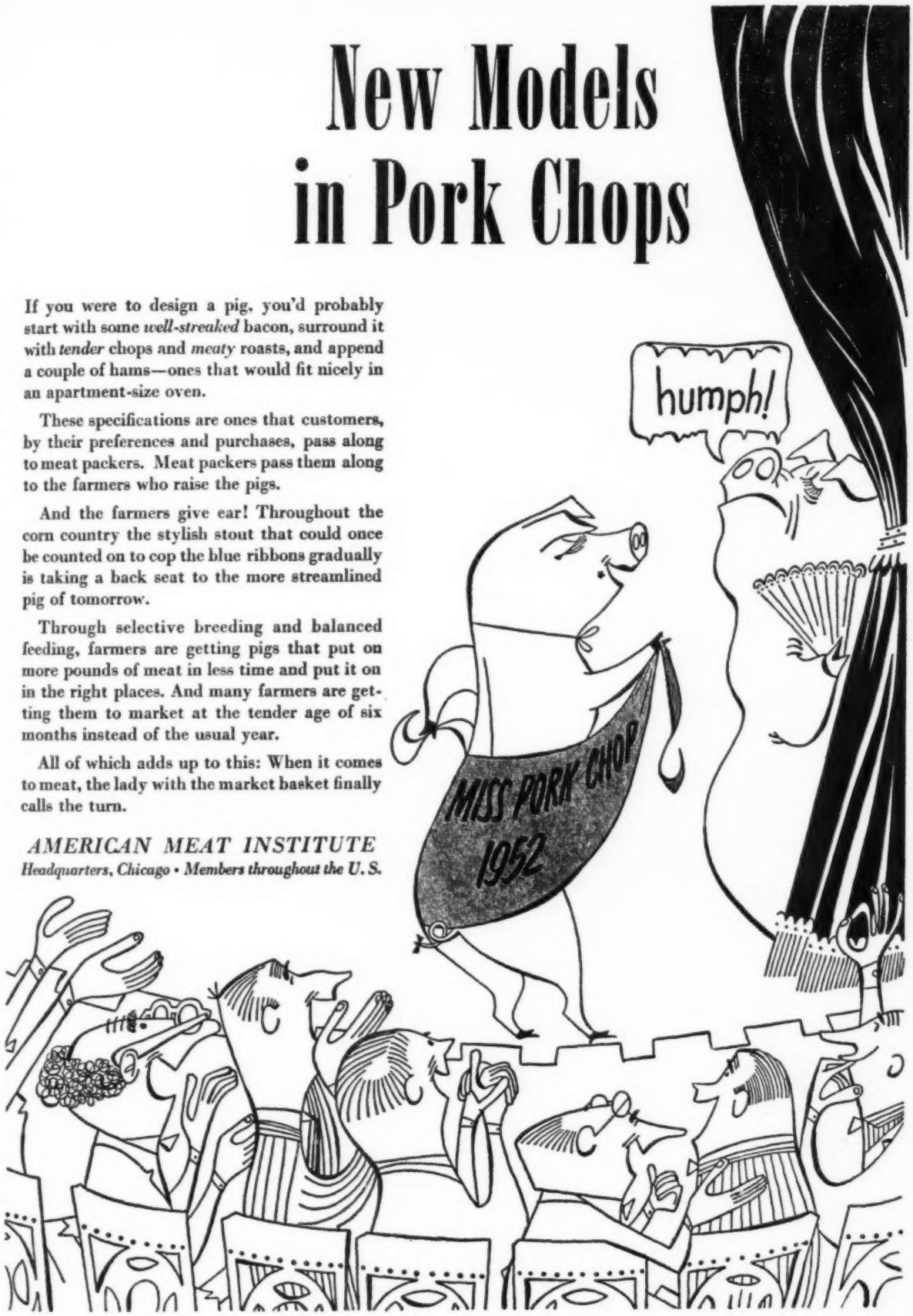

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